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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 877.] LONDON: WEDNESDAY, AUG. 20, 1862. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

SUNDAY EVENING BICENTENARY LECTURES.

The Rev. J. R. KILSBY JONES will deliver FOUR LECTURES on NON-SUBSCRIBERS to CREEDS, at TONBRIDGE CHAPEL, EUSTON-ROAD.

Subjects:—Aug. 24. The Two Thousand; Aug. 31. Their Successors.

Services commence at half-past Six.

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Letters may be addressed to the Revs. George Smith and Thomas James, at the Congregational Library.

CONGREGATIONAL UNION.

THE AUTUMNAL MEETINGS

WILL BE HELD

in LONDON in OCTOBER NEXT, for which the following arrangements are made:—

On Monday Evening, October 6,

a DEVOTIONAL MEETING will be held in the POULTRY CHAPEL, and an ADDRESS be delivered by the Rev. W. GUEST, of Taunton.

On Tuesday Evening.

a SOIREE at FREEMASONS' HALL, SAMUEL MORLEY, Esq., in the Chair.

On Wednesday Evening.

a PUBLIC BICENTENARY MEETING in ST. JAMES'S HALL, Piccadilly, JOHN REMINGTON MILLS, Esq., M.P., in the Chair.

On Thursday Evening.

a SERMON will be preached in STEPNEY MEETING, by the Rev. J. C. HARRISON, after which the Lord's Supper will be administered. The Rev. JAMES PARSONS, of York, will preside at the Table.

MEETINGS for CONFERENCE on TUESDAY, WEDNESDAY, and THURSDAY Mornings, in the WEIGH-HOUSE CHAPEL, the Rev. SAMUEL MARTIN to preside.

Dinners will be provided on those days at the London Tavern.

Parties and Delegates intending to be present are requested to signify the same forthwith to the Rev. G. Smith, at this Office, so that the Committee may know to what extent they shall have to provide for the reception of their friends in private families, and at the dinners.

GEORGE SMITH, } Secretaries.
ROBERT ASHTON, }

Congregational Library, August 13, 1862.

THE MIDNIGHT CRY.—The Committee of the Midnight Meetings send out men at night into the vicious scenes of the Haymarket, &c., from Ten p.m to Two a.m., with long placards, containing striking passages of Scripture in English and French. Hundreds stop and read. The cost each night is 10s. for four men.

Let the Gospel continue thus to be preached

Will any friend meet the expense of one week's publications, or even one night?

CONTRIBUTIONS thankfully received by the Treasurer, Lieut.-Col. John Worthy, 12, Westbourne-park-villas, W.; and Mr. John Stabb, 27, Red Lion-square, W.C; the Bankers, Paget and Co., St. Paul's; or the Secretary, Mr. Theophilus Smith, 27, Red Lion-square, W.C.

WANTED, an active WORKING BAILIFF, without family, on a small Farm of 200 acres. He must thoroughly understand the Management of Stock and value of labour.

Address, Mr. Denkin, Green Cryse, Hereford.

MIDLAND RAILWAY.—TOURIST TICKETS at Cheap Fares, available for One Calendar Month, are issued from the Midland Booking Office, King's Cross, and other principal Stations, to SCOTLAND—Edinburgh, Glasgow, Stirling, Perth, Aberdeen, &c.

IRELAND—Belfast, Portrush, for Giant's Causeway.

LAKE DISTRICT—Windermere, Furness Abbey, Ulverstone, Coniston, Penrith, Morcambe, Ingleton, &c.

SEA-SIDE and BATHING PLACES—Scarborough, Whitby, Filey, Bridlington, Harrogate, Matlock, Buxton, &c., &c.

Programmes and full particulars may be obtained at all the Company's Stations and Receiving Offices.

Enquire at King's Cross for Tickets, via Midland Railway.

JAMES ALLPORT, General Manager.

Derby, 1862.

BANK of ENGLAND NOTES.—£1,500 REWARD. WHEREAS the Directors of the BANK of ENGLAND have recently discovered that some of the Paper manufactured for their Notes has been feloniously taken from the mills of Messrs. Portal and Co, at Laverstoke, near Whitchurch, in Hampshire, and that such paper has been used in the fabrication of Forged Notes, Notice is hereby given that a REWARD of 500*l.* will be paid to any one who shall give such information as will lead to the apprehension and conviction of any person concerned in the stealing of the paper; and a FURTHER REWARD of 1,000*l.* will be paid to any one who shall give such information as will lead to the apprehension and conviction of any person concerned in the fabrication of Forged Notes by means of such paper. Information to be given to Mr. Superintendent Hodgson, Police Office, Old Jewry, London, or to Messrs. Freshfields and Newman, 5, Bank Buildings, London.

By order of the Directors,
E. WELSH, Assistant Secretary.

Bank of England, 16th August, 1862.

CAUTION.—BANK of ENGLAND NOTES.—The Directors of the Bank of England hereby give Notice, that it has recently come to their knowledge that some of the Paper manufactured for their Notes has been feloniously taken from the Mills; and they desire to caution all Bankers, Money Changers, and other persons, in making payment by Bank of England Notes, not to depend upon the apparent genuineness of the Paper alone, but to examine with increased care the PRINTING also; and in all cases, for their own protection, to obtain and preserve the Names of the persons from whom the Notes are received.

By order of the Directors,
E. WELSH, Assistant Secretary.

Bank of England, 16th August, 1862.

PRECENTOR WANTED for the Congregational Chapel, Bromley, Kent.

Applications, stating qualifications, &c, to be addressed to Mr. F. Bean, High-street, Bromley, Kent, S.E.

A CONGREGATIONAL MINISTER, of middle life, who has had many years' experience as a Pastor in a rural district, is desirous of a RE-ENGAGEMENT in a locality where he can find an active sphere of usefulness. References permitted to various ministers and gentlemen.

Address, M. R. G., Messrs. Ward and Co, Paternoster-row, London.

WANTED, by a Man of Evangelical principles, and extensive experience in Village and Open-air Preaching and the mission work generally, a SITUATION where he may be usefully ENGAGED in the LORD'S WORK. Good references given.

Address, G. W., 71, High-street, Winchester.

THE PARENTS of a respectable YOUTH, Sixteen years of age, wish to hear of an opening for him as APPRENTICE, or otherwise.

Address, "B. B.," Hereford.

TO DRAPERS.—A pushing YOUNG MAN WANTED IMMEDIATELY. A Dissenter.

Apply to J. Bentall, Farnham, Surrey.

TO PARENTS and GUARDIANS.—A VACANCY for a respectable YOUTH as an APPRENTICE to the GENERAL DRAPERY TRADE, where he would be treated as one of the family. A small premium required.

Apply to F. King, Royston, Herts.

TO GROCERS' ASSISTANTS.—WANTED, a respectable YOUNG MAN. Twenty-one to twenty-four years of age.

Apply to Nunneley and Co., Market Harborough.

WANTED, a JUNIOR ASSISTANT in a family GROCERY TRADE.

Address, giving age, salary, and reference, Willson Bray, 31, Warwick-street, Leamington.

TO IRONMONGERS' ASSISTANTS.—WANTED, a respectable, experienced ASSISTANT, a thorough man of business, of Christian principles. Baptist preferred.

Apply, stating age, references, salary, &c., to Mr. Shalders, Ironmonger, Southampton.

A HOMŒOPATHIC PHYSICIAN, residing on the verge of Clapham Common, Surrey, can RECEIVE into his Establishment ONE or TWO LADIES as BOARDERS, who may wish to be under Homœopathic treatment. The Ménage will be found very comfortable. A Turkish bath on the premises. The use of a carriage if desired.

Apply to Dr. C., Claremont House, Brixton, S., or to Dr. E. C., Old Manor House, Clapham, Surrey, S.

WANTED, a Pious Person as GOVERNESS in a Tradesman's family. Will be required to take charge of the Children, also assist in Needlework Music, French, and Drawing required. Salary, 12*l.* per annum, and laundress.

Address, "Alpha," "Nonconformist" Office.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr GEORGE FOSTER. Terms, 20*l.* per annum. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half-an hour's ride from Southend.

BRIDPORT, DORSET.—Mrs. CANNON (widow of the late Rev. Charles Cannon) offers her Establishment to the notice of those parents who desire for their daughters a refined education, based on pure Scriptural principles. The situation is peculiarly healthy.

Prospectuses sent on application, and references given.

BRIGHTON.—BOARD and EDUCATION for YOUNG GENTLEMEN, ARUNDEL HOUSE CLIFTON-ROAD. Terms very moderate Pupils have passed the Senior and Junior Oxford and Cambridge School Examinations. A Prospectus on application to Mr. SAMUEL EVARSHED.

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Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

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Mrs. DIPLOCK seeks to impart a solid education based upon Christian principles.

The locality is pleasant and healthy—the treatment kind and liberal. Terms from Eighteen to Twenty-two Guineas per annum.

References to Parents of Pupils.

THE COMMITTEE of the BIRMINGHAM SCHOLASTIC INSTITUTION PLACE the SONS of MINISTERS whom they receive in the Rev. T. H. MORGAN'S SCHOOL, at SHIRELAND HALL, BIRMINGHAM, where the Sons of Laymen are also Educated.

School will RE OPEN JULY 30.

For particulars respecting Ministers' Sons, application should be made to the Secretary of the Institution, the Rev. R. A. DAVIES, Smethwick.

Information about other Pupils may be obtained from the Principal, at Shireland Hall.

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EDUCATION in GERMANY, Conducted by the Rev. A DAMMANN, D.D., F.R.S., Member of the Evangelical Communion, and residing at HAMELN, near Hanover. This Institution, successfully conducted for the last seventeen years, affords rare advantages for young Gentlemen preparing for the Universities or commercial life. Particular attention is paid to the cultivation of the living languages, German and French being the medium of instruction and communication.

References are permitted to,—
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Richard Birkett, Esq., Corn Exchange Chambers
Henry Spicer, Esq., New Bridge-street, Blackfriars.
Sydney Williams, Esq., 14, Henrietta-street, Covent-garden.
Charles Miall, Esq., 18, Bouverie-street, Fleet street.
T. S. Williams, Esq., The Grove, Balham.

POLYTECHNIC.—NEW LECTURE by Professor J. H. Pepper on Tuesday, Thursday, and Saturday, at half-past Twelve and quarter-past Seven, on "Some of the chief Scientific Specialities of the International Exhibition." Splendid Series of Electrical Experiments with the Giant Plate Machine, and Lecture by J. L. King, Esq. Remarkable Imitations of British Birds and Animals, by Herr Susman. Re-engagement of George Buckland, Esq, for his Buffo-Musical Entertainments. New Gorgeous Scenic Optical and Prismatic Fountain Spectacle. Beautiful Dissolving Views, illustrating London in Ancient and Modern Times Paris as it is. The Holy Land. Concerts by the BROUSIL FAMILY. See weekly programme of eight pages. Open from Eleven to Five, and half-past Six to Ten. Admission 1s.

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LONDON HOMŒOPATHIC HOSPITAL, GREAT ORMOND-STREET, W.C.

The BOARD of MANAGEMENT earnestly BEG SUPPORT from the Friends of Homœopathy, and especially from the many amongst the wealthy who, having themselves derived benefit from it, are generously disposed to confer similar benefits on the Sick Poor.

Contributions gratefully received by the Members of the Board or the Honorary Secretary.

RALPH BUCHAN, Honorary Secretary.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney. Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 100, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION,

CHURCH STRETTON, SHROPSHIRE.

The District embraces Leebotwood, Cardington, All Stretton, Eaton-under-Heywood, Ticklerton, and Church Stretton.

The facts in connexion with the above District are as follows:—

It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for the past year:—Religious services held, 160; tracts distributed, 1,000; hours of visiting, 700; number of copies of the New Testament given, 42.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has now been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250*l*.

References can be obtained from Mr. Thomas Beamond, All Stretton; Mr. J. Bevan, Paper Mills, Longnor; Mr. R. Burgwyn, Penailvinnia.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton.

All Stretton, Church Stretton, Shropshire,
February, 1862.

BONUS YEAR.

UNION ASSURANCE SOCIETY,

81, CORNHILL,

AND

70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

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Common Insurance .. .. 1s. 6d. per cent. } when the sum
Hazardous do. .. .. .. 2s. 6d. ,, } amounts to
Doubly Hazardous ditto .. 4s. 6d. ,, } 300*l*.

Farming Stock, 4s. per cent., if no Steam Engine is used on the Farm, or 5s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100*l*. at the following ages:—

20	£2	1 5
25	2	5 8
35	2	16 10
45	3	16 10
55	5	6 4

Premiums for Intermediate Ages may be obtained from the Secretary, or any of the Agents.

BONUS—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, thus giving them nearly all the advantages of a Mutual Company, but without any risk or liability whatever, which in Mutual Offices is borne exclusively by the Assured, and in the UNION by a large and influential Proprietary.

The accumulated invested capital now exceeds the sum of ONE MILLION sterling.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

THE IMPERIAL BANK (Limited), 6, LOTHBURY, LONDON.

Capital—3,000,000*l*.

Current accounts opened with all persons properly introduced, and interest allowed on minimum monthly balances.

Money received on deposit, at call, or for fixed periods, at interest agreed.

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The demand for these goods having been so greatly checked by the unseasonably wet and cold weather, manufacturers, in consequence, not finding a market for their stocks, have been compelled to sell at a great sacrifice.

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THIS is one of the most complete Establishments in England for the reception of Patients and Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House Steward, Ben Rhydding, Otley, Yorkshire.

HANDSOME BRASS and IRON BEDSTEADS.

—HEAL and SON'S SHOW ROOMS contain a large Assortment of Brass Bedsteads, suitable both for Home use and for Tropical Climates; handsome Iron Bedsteads with Brass Mountings, and elegantly Japanned; Plain Iron Bedsteads for Servants; every description of Wood Bedstead that is manufactured, in Mahogany, Birch, Walnut-tree Woods, Polished Deal and Japanned, all fitted with Bedding and Furniture complete, as well as every description of Bedroom Furniture.

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A Provincial Insurance Company having lately amalgamated with a London office, and having no further use for a considerable number of Wrought Iron Fire-proof Safes and Deed Chests, lying at the chief and branch offices, have returned them to the manufacturers to be sold for half their original cost. They were all made to order for the Company, at the Vulcan Safe Works, Birmingham, in 1861, have only been in use eight months, and are warranted FIRE and BURGLAR-PROOF. A printed description of the various sizes, inside fittings, cost and present price of each Safe and Chest, sent post-free with M'Kenna, Morris, and Co.'s Illustrated Price List. To parties in want of a really good Safe, the advantages here offered must be obvious, as they may secure an article with the manufacturers' guarantee, QUITE EQUAL TO NEW, AT HALF ITS REAL VALUE, and to remove the doubt naturally felt in purchasing a second-hand article unseen, it is requested that parties will in no instance remit the money until the safe is received and approved. They will be sent carriage paid to any Station, and if not found in every respect perfect and satisfactory, may be returned without any cost whatever to the party ordering it.

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BROWN AND POLSON'S

PATENT CORN FLOUR.

In Packets, 8d.; and Tins, 1s.

An essential article of diet, recommended by the most eminent authorities, and adopted by the best families. Prepared by a process to which long experience has given the greatest perfection, and from Maize carefully selected from the choicest crops. It is prepared without fermentation, and is guaranteed to keep sweet for years in any climate.

Its uses are:—Puddings, Custards, Blancmange, Cakes, &c., and for light supper or breakfast, and especially suited to the delicacy of children and invalids: for all the uses of Arrow-root—to the very best of which it is preferred—it is prepared in the usual way.

WHEN YOU ASK FOR

GLENFIELD PATENT STARCH

SEE THAT YOU GET IT,

as inferior kinds are often substituted.

HATS 6s. EACH.

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T. AND H. SMITH'S ESSENCE of COFFEE

gives instantaneously a delicious Cup of Coffee with boiling water or milk merely. To be had in Bottles at 1s. and 2s. each, of all respectable Grocers, Chymists, and Italian warehousemen.—69, Coleman-street, City, London, and 21, Duke-street, Edinburgh.

HORNIMAN'S PURE TEA, SOLD in PACKETS by 2,280 AGENTS.

The Chief Commissioner of the Sanitary Report visited the Docks to inspect the PURE TEA imported by HORNIMAN and CO., LONDON, from having on investigation found that many teas in general use are covered by the Chinese with an objectionable powdered colour, which is drank when the tea is made. Horniman's Tea being imported uncoloured, the Chinese cannot pass off brown flavourless sorts; consequently, this Pure Tea is strong, delicious, and wholesome. Price 3s. 8d., 4s., and 4s. 4d. per lb.

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UNDER ROYAL LETTERS PATENT,

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MESSRS. FRANKS, SON, AND CO.,

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The principal medical authorities, and the most influential Journals published throughout the United Kingdom, bear the following unequivocal testimony as to its claims on public favour:—

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"Messrs. Franks' patent secures to the public that often-promised and much-coveted boon—'a good cup of tea.'"—Atlas.

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"A genuine first-class Tea at a reasonable price. It has deservedly achieved a high reputation amongst the aristocracy."—John Bull.

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"Superior to most Teas, even when sold at higher prices, especially as to strength, fragrance, and delicacy of flavour."—Freeman.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

HOW THE OLD ORIGINAL SHOP LIBELS ITS RIVALS.

FOR some time past, it has been our intention to bring under review the spirit exhibited by the bishops, archdeacons and common clergy of the Established Church in reference to the Burial Bills that have recently come before Parliament. We do not care to discuss the bills themselves—that of last Session being worthless for any other purpose than a very limited and very timid assertion of a principle. We never took much interest in them for their own sake. We have never been able to stir in our minds any such feeling about them as a real practical grievance usually excites. Hence, our notices of what has been said and done on the subject, in the House of Commons, have been but slight. We have said but little hitherto, and that little has not expressed any great earnestness. But, just in proportion to the comparative triviality of the object sought, has been our amazement at the violent opposition to it by men pretending to a character for Christian liberality. The bitterness of that opposition, the modes in which it has expressed itself, the sentiments on which it grounded itself, and the loudness and universality of its protestations, constitute, we do not hesitate to affirm, a terrible scandal to religion. We doubt whether anything more disgraceful, more offensive to God, more deeply imbued with an anti-christian spirit, has been chargeable upon the clerical body during the last century. *We* have been taken to task for the vehemence with which we have urged our objections to politico-ecclesiasticism. The strongest language we ever used respecting it, is mild in comparison of the conduct of the clergy in regard to the Burial Bills—and when the people of this country open their eyes, as sooner or latter most certainly they will, to the merits of this particular controversy, they will blush for shame at the pious hoax which has been palmed upom them by their legally authorised spiritual instructors.

We have copied into our columns, from time to time, extracts relating to this question from episcopal and archidiaconal charges, from speeches made at Church Congresses, and from pamphlets published by individual clergymen. We are, therefore, amenable to the recollections of most of our readers. What, now, has been the common tenor of their observations on the more recent Burial Bill of Sir Morton Peto? Have they not alluded to it as an almost unparalleled atrocity? Have they not described it as a gross outrage upon the religious sensibilities of members of the Church of England? Have they not characterised it as the most signal proof yet given by Dissenters of their aggressive and rapacious designs? Why, a stranger to the facts of the case might conclude from the tone and terms of these vile effusions—we can use no gentler epithet to convey an adequate notion of their exceeding baseness—that the Dissenting bodies had come before Parliament with a demand that could never have been put forward by men who recognise the commonest obligations of morality. God has been thanked that by means of this outrage, Churchmen of all parties, clerical and lay, have risen up in defence of their venerable and apostolic Church—as though the brightness of their virtue had been brought out by the fire of persecution. Bishops have comforted themselves, their clergy, and the public, that low as is the point to which the indifferentism of the age has sunk religious feeling, it has not been cozened of its regard for the sanctities of the Christian's last resting-place, and that it will not tolerate a violation of the tomb. The quickest and most susceptible of man's passions have been appealed to for the purpose of shielding from possible desecration the graves of those whom they once loved, and whose bodies they committed to the dust in the hope that their repose would be undisturbed until the final resurrection. This is the kind of trash which Bishops and Archdeacons have not been ashamed to minister to the prejudices of their clergy and laity, touching the changes recently sought in the laws of England regulating the Burial of the dead.

Well, now let us look for a moment or two at what those proposed changes are. The Dissenters, be it observed, sought nothing whatever that could have been justly interpreted by the most squeamish and superstitious of the Church laity as a trespass upon *their* rights, or even as a reasonable offence to *their* feelings. We can understand the possibility of men's carrying their sectarian exclusiveness beyond the limits of the present life. We can understand, although we are unable to respect, the attachment of importance by Protestants to the consecration of their burial-grounds. There is something intelligible in the bigotry of Spain which refuses interment in consecrated ground to the bodies of those who, when living, were regarded by the Catholic Church as heretics. There would also be something intelligible in the discomfort of Churchmen at the idea of being deprived of that holy charm which the walking of a bishop round its boundaries is believed to impart to an English parochial graveyard, or of being obliged to look forward to a chance of being laid side by side with an Independent or a Baptist. But the Burial Bill contemplated no such alteration of the existing law as these possibilities imply. The Dissenters did not ask that parish Churchyards (of which the fee-simple is in all the parishioners without respect to their theological or ecclesiastical faith) should be desecrated. They were not so churlish as to desire to break the episcopal spell, whatever that may be, in order that their dead might rest in peace. They did not seek to establish the right to bury their deceased friends in the ground belonging to the parish, and set apart and kept in order by the parish for that special purpose. They *have that right already.* The common law gives it them. If they are not Baptists, they have even a legal right to claim the services of the clergyman. Churchmen, therefore, if they shrink from being laid in a grave contiguous to that of a Dissenter (which we take leave to doubt), must seek interment in some cemetery where there is a distinction between consecrated and unconsecrated soil—for the parochial burial yards have indiscriminately, and from time immemorial, admitted all comers. What, then, did Dissenters want? what was the outrage they sought to inflict on their Church neighbours? What was the violation of sanctity of which they would, if not restrained, have been guilty? They desired—mark the wickedness of the thing!—they actually desired that as they had a vested interest in the churchyard, and a common-law right to inter their dead therein, they might also avail themselves of such religious ministrations, and adopt such funeral rights, as would be most in accordance with their views and feelings. This is all they ask. This is the sum of their offence. And the clergy, both dignified and undignified, unite in characterising this offence as something monstrous and intolerable.

We have stated the case. To go thoroughly into its merits would exceed the limits we usually assign to ourselves in a single paper. But we intend to follow up this subject whithersoever it may conduct us. We may possibly be obliged to recur to it more than once, twice, or thrice. It is time to lay bare the despicable meanness which is at the bottom of this Burials' Bill opposition, for it is nothing more nor less than an affair of THE SHOP.

AUGUST 24, 1762.

THE COMMEMORATION OF THE CENTENARY.

On Sunday next, August 24th, the two-hundredth anniversary of the day on which the Ejected Ministers were compelled to relinquish their benefices, the churches of the Nonconformists in England and Wales will resound with a testimony concerning their ancestors' faithfulness to conscience. This Passover of English history will, there can be no doubt, be worthily and fittingly kept. There was a time, however, when it was not kept,—when it was almost forgotten, and almost altogether ignored. This was on August 24th, 1762. But, as the Jews had their Ezra, so had the Nonconformists of England their Orton. One voice and, as far as we know, one voice only, was raised on that day. The place was Shrewsbury; the voice was that of the pupil, assistant, friend, and biographer of Doddridge—the Rev. Job Orton. Mr. Stoughton, in his exquisite pencil sketch of the author of the "Family Expositor," calls him the "loved and faithful Orton," and such he was. He was faithful, however, to far more than the memory of Doddridge. The memory of the Two Thousand was to him a source of life and strength, and so he determined that though all England besides should be silent on the day that witnessed the hundredth anniversary of their testimony, he at least would lift up his voice.

We believe there is no separate copy of Orton's sermon now in existence. It is not included in any of his collected works, and it is not to be found in any public library—not even in the British Museum. Fortunately, however, it was reprinted in the *London Christian Instructor, or Congregational Magazine*, for May and June, 1823, and to the copy of it there preserved we are indebted for such of the materials of this sketch as relate to the sermon itself.

We are under obligations to Orton, however, for more than this. To his suggestion we owe that mine of biography and history, "Palmer's Nonconformist Memorial." In a letter to Palmer, to be found at the end of the second volume of Orton's Practical Works (p. 640), under date of Feb. 24th, 1772, we find him writing as follows:—"I have been principally employed this winter in reading Baxter's Life, Calamy's Abridgement of it and Continuation, with some other tracts about the Ejected Ministers. These books always give me pleasure, though at the same time they shame and humble me. It is very much to be wished that some person would republish Calamy's Account, incorporating his Continuation with it, and leaving out everything that is now become uninteresting. Nothing can be more striking and awakening than the lives of such men. I much long to have it done, and I think there would be no great difficulty in doing it." Mr. Palmer says, in a note to this letter, that he took up this suggestion, but that he found it not so easy of execution as Orton had supposed. We further learn from a life of Orton, evidently from the pen of Palmer, published in the *Protestant Dissenters' Magazine* for May, 1795, that this work was not only suggested by Orton, but that it was "executed according to his direction."

Orton's letters give us another and a most interesting glimpse into his personal sympathies with the Ejected, as well as into an old provincial celebration, hitherto unheard of, of Bartholomew's-day. And what do our readers say to a proposal made some ninety years ago for a Bartholomew Society and country lectures? There is "nothing new under the sun;" for here we have the work of the Congregational and United Central Committees plainly foreshadowed. At that time, however, the "Society and lectures" consisted of one person

only, and never got any further. The following is a copy of a letter to Palmer, dated June 22, 1775:—

I know not what to do with my sermon on the Ejected Ministers; whether I shall print it in a volume or by itself. . . . I very much wonder, when I was a child, that no more notice was taken of Bartholomew's Day by the Dissenters, as I had heard so much of it from my grandfather and other pious relations and aged Christians. Oldbury lecture, in this neighbourhood, used to be preached in the week in which August 24 fell, and was instituted on purpose to commemorate these eminent men. I once preached there, and considered their case. I persuaded some ministers, whom I could be free with, when they preached this lecture, to keep in view the intention of it, and they did so, much to the pleasure and edification of the hearers. I very much like your scheme for a Bartholomew Society and country lectures. I attempted to establish such lectures when at Shrewsbury, and preached two or three times at several places in a year, which was the means of doing good and increasing our interest, but I could not get my brethren long to concur.

The names of these "brethren" have not come down to posterity. It is only a brave and strong barque that will live through even a hundred years!

Orton preached his sermon. "I thought," he says, in a letter incidentally quoted in a note to an article in the *Protestant Dissenters' Magazine* for April, 1794, "I thought the subject then peculiarly seasonable, and the rather as many of my congregation (at Shrewsbury)—I suppose near fifty, and some of them the most respectable persons amongst us—were descended from these honourable confessors. I was very much solicited to publish it. I sometimes wish it were printed in a cheap form, to distribute among the lower class of Dissenters, who know little or nothing of their Dissenting ancestors, and of the ground of their and our separation from the Church."

What a text he took! He was a brave man, or he would not have chosen such words as these (2 Chron. xi. 14—16):—"FOR THE LEVITES LEFT THEIR SUBURBS AND THEIR POSSESSIONS AND CAME TO JUDAH AND JERUSALEM: FOR JEROBOAM AND HIS SONS HAD CAST THEM OFF FROM EXECUTING THE PRIEST'S OFFICE UNTO THE LORD. . . . AND AFTER THEM OUT OF ALL THE TRIBES OF ISRAEL SUCH AS SET THEIR HEARTS TO SEEK THE LORD GOD OF ISRAEL CAME TO JERUSALEM TO SACRIFICE UNTO THE LORD GOD OF THEIR FATHERS." The sermon is what a sermon from such a text on such a subject should be. He remarks, at the commencement, that "it is so many years since our fathers separated from the Church of England, that many are but little acquainted with the history and ground of Dissent, but that it was very desirable, for many and weighty reasons, that they should not content themselves to continue in the worship and practice of their fathers without knowing the ground of their separation, and understanding the principles on which they professed to act." He therefore proposed to present his hearers with a history of this great separation, and then show what lessons were to be learned from so memorable an event.

1. He would give them some account of the persons whose case they were to consider. This he does in few words; summing up their characters as holy, godly, consistent, cultivated, and learned men, "not one of whom was ejected for immorality, scandal, or insufficiency."

2. Inform them why they were turned out of their livings. This, he says, was not for denying any of the fundamental doctrines of the Gospel, not for immorality, nor for any disaffection or disloyalty. He judges the true reason to have been that the King was a Catholic at heart, and intended to bring in Popery; the avowed reason was because they would not comply with the Act of Uniformity. He then goes over the grounds of their objection to the Prayer-book, relating to reordination of bishops, and to the "unfeigned assent and consent to all and everything contained in and prescribed by the Book of Common Prayer." He admits that, as is well known, some would have consented to the use of a Liturgy for peace' sake; but they could not submit to be tied down to it, and not one of them preferred it. Their objections to the administration of Baptism, and to the distinction between bishops and presbyters, are also referred to. They also objected, he says, to take the oaths of canonical obedience, or swear to be subject to their ecclesiastical superiors, and especially to swear that it was unlawful, on any pretence whatever, to take up arms against the King. And so "they chose to cast themselves upon Providence, rather than wound their consciences and sin against God."

3. He asks them to consider what they suffered for their Nonconformity. Under this head, the preacher briefly touches on their loss of income, on the prohibitions to preach or keep school, on the Five Mile Act, and on the Conventicle Act. "We have some of us," he adds, "heard with our ears, and our fathers have told us, what they and theirs suffered in consequence of these cruel laws."

4. He would mention some consequences that followed their ejectment. So he tells how "God took care of them and their families in a wonderful manner;" what kindnesses they received, and, because "they saw no authority the civil magistrate had to silence them, while they were loyal subjects," how most of them went on preaching. The people, he adds, adhered to them, and their zeal and courage were applauded by their Protestant brethren abroad. The following paragraph deals with the relation of the Ejected Ministers to the earlier Puritans:—

They established an interest in opposition to Church tyranny and unscriptural impositions, which subsists to this day. Bishop Burnet told Mr. Howe that he thought there would be no Dissenters after the Ejected Ministers were dead. Mr. Howe thought otherwise, as the separation did not depend upon men, but upon principles; and he thought right. These conscientious men have been called the founders of the Dissenting interest; and in some measure they were so. But the Puritans were Dissenters before them; there were some separate societies in some places before they were ejected, consisting of men who were for a further reformation, and as they continued to preach in troublous times in private, so when a toleration was granted they thought themselves warranted to set up separate societies; and as most of their own and their followers' objections against Conformity still continue in full force, and there appears no disposition in this Government to remove them, there are many yet left who think it their duty not to conform, but to use the liberty Government grants.

He then calls upon the people resolutely to support and adorn that interest for which their fathers heavily suffered:—

It is the *cause* that makes the martyr. We are not to adhere to their principles because *they suffered* for them, though that is a presumption in their favour, but because we have examined and proved them, and found them to be Scriptural and right. These principles did not die with them, for they are founded on the Word of God, on the sufficiency of Scripture as a rule of faith, worship and practice, *the supreme authority of Christ as sole lawgiver and King in his church, and the inalienable right of private judgment. These will stand the test of an impartial inquiry, and* (as Mr. Locke told Dr. Calamy) *while the Dissenters keep close to these principles, they will justify their separation from any Established National Church.*

An earnest exhortation closes the discourse. "Let it be our care," he says, "not only to be possessed of the principles of the Ejected, but of their temper and spirit; their fidelity, patience, meekness, courage, zeal, self-denial, contempt of the world, and concern for the truth and power of religion. If we want these, we are only the shadows of what they were."

Was not this a worthy although the sole commemoration of a hundred years ago? Bolder words will no man speak next Sunday. If all be only as bold as this man, who then apparently stood alone, the Dissenters of England, so far as the work of that day is concerned, will be clear of guilt concerning the Church.

After Orton wrote, something was done to keep fresh and green the memory of the Ejected. Palmer published the "Memorial," and afterwards his "Pietas Ecclesiæ." Towgood did them justice, and so did Toulmin, who, before he wrote his history, published a sermon on the subject in the "Protestant Dissenters' Magazine" for 1794. In 1818 it was recommended in the "London Christian Instructor" that sermons should be preached in commemoration of the event. The recommendation was not carried out. Until 1862, the best commemoration for a hundred years was that of "faithful Orton." Such a man and his work will be found worth remembering when we hereafter think of the Ejected.

THE BICENTENARY OF 1662.

FAREWELL SUNDAY.

Last Sunday, the 17th of August, being the anniversary of the day on which many of the ejected ministers took leave of their flocks, in the year 1662, the Rev. T. Binney preached at the Weigh-house in commemoration of the event, and with especial reference to the first pastor of the Weigh-house Church, who was one of the Bartholomew Confessors. Mr. Binney announced as his text Hebrews xi. 4, "He being dead, yet speaketh," and after a few explanatory remarks, proceeded thus:—

Whatever it may behove others to say, we of this congregation need make no apology for referring to the year 1662, and claiming kindred with the men who then retired from the National Establishment. One of these men gathered around him some of the members of his old flock, met with them in private, formed them into a society, continued in this way their Christian fellowship and sacramental communion, and so laid the foundation of that church which now worships within these walls. It has existed ever since. It has had its vicissitudes, its various fortunes, its growth and decline, its waning and revival, its enlarged activities, its modification, doubtless, of sentiment and opinion; but still, here it is, the same church that was founded two hundred years ago, by that ejected parish priest who was its first pastor; the same in lineal ecclesiastical descent, the same substantially in its Evangelical belief, its method of worship, and its administration of Christ's institutions and ordinances. We need say no more to justify *our* Bicentenary Commemoration. Nor will many words be required satisfactorily to explain our referring to the subject this morning. The Act of Uniformity received the Royal Assent on the 19th of May, 1662. It required of every one who would continue in the ministry of the Establishment, that, some time *before* the 24th day of August following, he should give and declare his "assent and consent" to all and every thing in the Book of Common Prayer, as revised by Convocation, and accepted by Parliament. But in 1662, the 24th of August fell on a Sunday, just as it does this year, the preceding Sunday, therefore, the 17th of the month, *answering to this very day*, was the last Sunday on which any of the clergy who were unable to conform could address their flocks. Hence, on the 17th it was, and not on the 24th, that most of those who remained in their livings till August, preached their farewell sermons, and closed, in one sense, their public ministry. On that day, the aged and venerable man to whose pastoral relation to this church I have just referred, preached to his old congregation for the last time. On that day numbers of others, throughout the metropolis, and in the country at large, did the same. The discourses of some of them were preserved and published. I purpose this morning, as the most appropriate mode of commemorating both the time and the men, to refer to what was taking place, especially in London, THIS DAY, *two hundred years ago*, and to the spirit and demeanour of those who, on that trying occasion, were the observed of all observers.

Mr. Binney then proceeded to say, that he should first notice the interval between May and August; then, the 17th of August itself; and in the last place, make a brief reference to the first pastor of the church. In pursuance of this, he referred to the mental struggles, the fasting and prayer, which in many cases preceded the final decision, giving illustrative quotations from the private papers of ministers and others. He proceeded to describe the Sunday on which so many had to address their flocks for the last time, and read several interesting and striking passages from a volume of "Farewell Sermons." He then closed his discourse by the following sketch:—

Some time in the reign of James the First, about, or soon after, 1620, the year in which the Mayflower sailed with the Pilgrim Fathers, a young clergyman came to London. He had been educated at Cambridge, and for some time had officiated in the country. From the circumstance of his entering the ministry when he did, he was, no doubt, Episcopally ordained. In London he became the minister of the Collegiate Chapel of St. Katherine in the Tower. It is recorded of him, that in the year 1625, when the city was visited with the plague, and when many fled from it, he continued at his post, and endeavoured, by his good offices, to alleviate the miseries of the suffering inhabitants. It appears, as we shall learn from his own words, that he held his appointment at St. Katherine's for nearly forty years. A wonderful forty years they were, including, as they must have done, the closing part of the reign of James I., the whole of that of Charles I., the Long Parliament, the Westminster Assembly, the civil war, the period of the Commonwealth, the accession of Charles II., and two years under the restored monarchy! During all the political and ecclesiastical changes of this extraordinary time, the minister of St. Katherine's retained his appointment. I infer from this that he was a quiet, unobtrusive man; that his original views on Church government became modified by Presbyterianism—in either case, that he was able to accept and use the forms of worship prescribed by the Directory. He might possibly have taken the Covenant (as the king himself did more than once), in which case—although like many others he might have had a preference for Episcopacy and the Liturgy, which was repressed only, not extinguished, by the troublous times—it would be out of his power to accept the terms of the Act of Uniformity. But, however this might be, we know, that in 1662, on the appproach of St. Bartholomew's Day, SAMUEL SLATER (for that was his name) had purposed with himself to leave a pulpit and a people that had been his for forty years! He was an old man. From his having first ministered in a country parish for a considerable time, he could not be far short of, most likely he was above, seventy. In the prospect of secession he preached a farewell sermon from the words, "Little children, keep yourselves from idols." It is a plain, serious evangelical discourse, expository alike of truth and duty. Like other sermons of the same class, it is free from all personal allusions till just before the close. The good man than notices his own position, and makes a practical appeal to his hearers in the following words, the undertone of which reminds one of the Apostle John in his old age, some of whose words, as if by spiritual sympathy, were, as we have heard, selected by Mr. Slater for his own last sermon.

"And now yet one word more. I would not occasion any discomposure of spirit that is not becoming you, but this I must say, for aught I know, you have the words of a dying man, and we used to say that the words of dying men are apt to make a somewhat deep impression. I mean a dying man, not in properness of speech according to nature, though if it should be so, I hope there would be cause of rejoicing on my part; but I speak the words of a dying man in respect to the ministerial office.

"I suppose you all know there is an act come forth by supreme authority, and it is not for us to quarrel at all with it, but to submit to it, and hold correspondency with it, so far as we can, with a good conscience; but there being many injunctions in it that many besides myself cannot comply with, therefore we are willing to submit to the penalty inflicted.

"This, I say, you have for many years had the benefit of my poor labours; I have fulfilled near up towards forty years, I have performed my service to God, Christ, and his people, and, I bless his name, not without acceptance and success. My work, so far as I know, is now at end. My desire is, that you whose hearts have been inclined to wait upon God in the way of my ministry, may be faithful to God; and that you may have the blessing of the everlasting covenant coming upon your souls; and that you may have the power of the doctrine, held forth in this sermon, put forth on your hearts, that, as you profess these things, you carry it suitably to your profession; that you may walk in love to God, love to Christ, and love to one another; that you may labour to manifest a noble generous spirit in overcoming the world as to errors, corruptions, false doctrine, and unwarrantable worship; that you may in all things labour to approve yourselves unto God, and, 'little children, keep yourselves from idols.'"

"*Being dead, he yet speaketh.*" He speaks to *us* by his faith, his conscientiousness, and integrity; by all the principles embodied in his conduct, and even by his words which have just been read. Little did he imagine, on the day when these words were uttered, that on its return two hundred years after they would be uttered again—heard by a larger audience, and listened to as the words of one ecclesiastically related to themselves! "*Being dead, he yet speaketh*"; he speaks to the *world*, through the existence of this church of which he was the founder, and by that line of ministers of which he was the first. The torch of truth, held by him, I am quite sure, in the hand of love, has come down, transferred from one to another of his successors, to the present day. Whether or not the flame may be as pure and bright now as it ever was, I will not say; but this I will say, that it is held by a hand large and loving, ready to be extended, in frank brotherhood, to every true and earnest Christian man. In spite of diversities

of creed and discipline—in spite of exclusiveness on one side or another—in spite of legalised prescription or sectarian traditions—in spite of anger, bitterness, controversy, contempt—in spite of Bicentenary misapprehensions, platform disputes, and Birmingham estrangements—we will hold to the culture of Catholic sentiment—we will go forth in our sympathies to every member of "God's holy Church throughout all the world," and will say daily, in prayer and benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity"; "they that walk according to this rule," whatsoever else they neglect or observe, "grace be on them, and mercy, and on the Israel of God."

At the close of the service the preacher said that, without positively pledging himself to do so, he thought he might perhaps continue the subject next Sunday; if so, as he had been that morning dwelling simply on the fact of a number of men having done a certain thing, he should, on the 24th, enter into the question *why* they did it, and set forth the reasons they assigned for their conduct.

BETHNAL-GREEN-ROAD.

The Rev. WILLIAM DORLING, of the Congregational Chapel, Bethnal-green-road, delivered an eloquent lecture, the first of two Bicentenary addresses, in the above chapel, on Wednesday evening last. The subject was—"The Struggle of Religious Opinion" from the Reformation till the accession of James 1st; and admirably was the subject handled. No opponent of Bicentenary celebration could have traced a sectarian thought throughout it. For whether the rev. gentleman referred to Dr. Hook's history of the Archbishops of Canterbury; or to the deeds of the stern old barons of England, or to the martyrs and pioneers of religious freedom, there was only before his audience an Englishman, a gentleman, and a Christian, anxious to do honour to truth and virtue wherever he could find it, and resolute against paying one *nod* of acknowledgment to historic fallacy. In speaking of the work of the Dean of Chichester Mr. Dorling appeared to us very generous, and the applause of his congregation was a pretty clear indication of the presence of that esteem with which catholic sentiments, when fairly put before an assembly of Englishmen, will ever be received. The lecturer gave an able sketch of the state of England in those now misty years preceding the Norman Conquest. He then passed, in pleasing, and often, from the variety of anecdote and ministration, amusing detail, through the principal events of the reign of William I. and those of William's immediate successors, showing the character of the Church in those days, and how far it was Romish and how far Christian, and how opinion was struggling for freedom. The indebtedness of the Norman conquerors to the Church; the power of intellect and sometimes of real virtue in that Church assisting to bend to it even the most powerful will of the laity and building up a dominant and unyielding ecclesiastical system, were graphically pictured. At times the lecturer rose into the highest strains of eloquence when pointing the application to a glowing lesson drawn from the patriotism of Hugh or Roger Bigot, or the lofty life of Wickliffe. But with the reign of Henry VII. the real interest of the lecture commenced, and it was not difficult to perceive that Mr. Dorling was certain of his audience for a very long lecture if it pleased him to make his lecture long. The Tudor *will* of the Reformation was now above the horizon; an irresistible power was abroad among the people—a power which would force the struggle for Opinion into a far more determined struggle for freedom of conscience. In speaking of Henry VIII., the lecturer referred to Mr. Froude's work, a portion of which he endorsed. It was, he thought, an extraordinary display of patience in a Tudor to wait six years for the Papal decision respecting the divorce of Catherine of Spain. He noticed the adventitious circumstances that tended to widen the rupture between England and Rome, and finally pointed to the decisive step—far more decisive than Henry imagined—which rendered the breach impassable for evermore. It was a grand lesson for young men—a lesson of trust in God and obedience to his will. The reigns of Mary and Elizabeth were very carefully limned, and illustrated by the aid of the latest historical diggings, many of them the lecturer's own. Indeed, a number of the facts appeared to have the air of novelty to most persons present. For instance, some of the saddest events of Mary's reign were shown to have had their origin in the power of her husband, Philip of Spain; and when the lecturer pictured the early training and influences which were brought to bear on "bloody Mary"—a divorced and shamefully ill-used mother, teachers of singular bigotry even in the most bigoted of all churches, and a husband of the worst possible principles, but madly loved by Mary, it was evident that more persons than himself thought that it was necessary to be very calm, patient, as well as careless of preconceived ideas, when one approached the page of history, especially the history of religion. With Elizabeth the lecture virtually closed. The Virgin Queen did not appear the harsh, unloveable creature that some have pictured her. She appeared a Queen indisputably, but also a woman, although a woman transformed. Her glorious defiance to Philip was not forgotten; for on that hinged much of all that came after in a reign which Englishmen have not forgotten, which perhaps they never will forget. In conclusion Mr. Dorling directed attention to the new aspect and character of the Church of England; the substitution of an English monarch for a Roman pontiff, and the necessity for something different from the reformism of Henry VIII. Then arose Puritanism into the dignity of an Opposition; and continued a brave and unyielding opposition until King Conscience was crowned by the victory of St. Bartholomew's Day, a long two centuries ago. This is the subject of Mr. Dorling's next lecture this evening—"King Conscience Crowned, St Bartholomew's Day, 1662." There was a large audience last week, and we dare say it will be larger this evening.—*From a Correspondent.*

SHROPSHIRE CELEBRATION OF THE BICENTENARY.

This important event was celebrated in Shrewsbury on Wednesday and Thursday, the 13th and 14th inst., by a series of interesting services, which were attended by a large number of ministers and laymen from all parts of the county, and produced an impression for good which will not soon be forgotten. United prayer-meetings were held in the Welsh Independent Chapel on Wednesday evening, and in Castle-gate Chapel school-room on Thursday morning at seven. In the forenoon of Thursday a lecture was delivered in Swan-hill Chapel, by the Rev. E. Mellor, M.A., of Liverpool, on "Clerical Subscription." The merits of this lecture (already in print) can hardly be overrated, whether as regards its Christian yet manly tone, its trenchant logic, or general treatment of the subject discussed. We give the concluding appeal to the Evangelical clergy, with the intention of simply indicating the style of the lecturer:—

Let the clergy, who have so long sighed for release, but in vain, now deliver themselves. Convocation has no power to relieve them, and Parliament no will. Let them at once break their chains. By the memory of the two thousand who on one day relinquished all that they might have the testimony of pleasing God—by the memory of the five hundred clergymen of the Church of Scotland, who, with no grievance half so serious as those which have now passed in review, cast themselves forth from kirk and manse, and were not forgotten by Him whose claims they sought to honour—by the sacred obligations of that Gospel which can never be advanced by insincerity or guile—I would adjure them to leave the house of their bondage. They will not leave alone. Hundreds of thousands from their congregation will follow them, and sustain them with their property, their sympathy, and their prayers. We, too, will welcome them, and shout with rejoicing. And God, ever mindful of his promise, "Them that honour me, I will honour," will shield and support them. He will make the little one a thousand, and the small one a strong nation. He will revive us in the midst of the years; and the religion of our country shall be as when spring leaps green and fragrant from the barren clods, and the time of the singing of birds has come, and the voice of the turtle is heard in the land.

The Rev. W. Thorp expressed the warm thanks of the congregation to Mr. Mellor for his very able, instructive, and eloquent lecture, and the proceedings closed with prayer.

In the evening, a public meeting was held in the Music-hall, the chair being occupied by H. Manton, Esq., Mayor of Birmingham, and there was a very large attendance.

The CHAIRMAN, having given expression to his delight at that opportunity of hearing Dr. Vaughan, of London, and at meeting with his old friend Mr. Hill, the minister of Castle-gate Independent Chapel, stated that the aim of the commemoration of 1662 was that Dissenters might thoroughly understand the great principles that they profess, and he believed it was utterly impossible for any Christian carefully to read the New Testament without respecting the great principles which they professed, and for the purpose of proving the fallacy of the opinion that it was no matter what they professed if they believed the great cardinal truths. He thought that if those truths were believed and felt they would be apparent in the life of the believer; and therefore the necessity, in his opinion, of having them brought powerfully before the notice of the young.

The Rev. JOHN MASEY then addressed the meeting, and in the course of his speech spoke of the testimony which the holy and truthful men of 1662 bore on the age, on the Church, the State, and the nation. The Church was the most important. Honesty and truth in the pulpit, and in all sacred things, these were what that age needed to have prominently brought before it. If any man should be above suspicion and above doubt, if any man should be in the highest sense a true man, it should be the minister of Christ, and not men who shall publicly preach one thing and privately believe another. If there is to be an impression made on the thoughtful, intelligent, keen-sighted men of this day, ought there not to be at least as much truth in his dealings as there would be on the Exchange, in the market, or in domestic life and social enjoyment? If not, what will become of religion? It will soon be a mere rhapsody of words.

After addresses from the Revs. JOHN LOCKWOOD, of Oswestry, and ENOCH MELLOR,

The Rev. Dr. VAUGHAN was introduced by the chairman, and received with great applause.

He said he was very happy to be present at the meeting, and on such an occasion. He was not, however, altogether a stranger in Shrewsbury. He could not but regret that there was so much persecution still existing in the minds of some of the prelates of the Established Church, and if Dissenters did occasionally say sharp things, it ought to be remembered that sharp things were often done to them. If men got hard blows it was not surprising if they used hard words in return. He felt it to be a great privilege to belong to a country in which there was no paucity of great men and great deeds. The country that was wanting in these things was wanting in the great power of education and the training of the public mind, but what would be said of the country in whose history were to be found the names of great men, and a record of great deeds, and the people of that country would seem to have forgotten that they had come from such great men? He would say of such a people, let posterity forget them as they had forgotten their ancestry. They would be a people that could never be great, for they had no sympathy with greatness. The next thing to rising to great things was to have the power to venerate great things. (Hear, hear.) It was on these grounds that the Bicentenary movement was held, to deepen in the minds of the people a Christian conviction in religion and the great principles of Christianity. They were not assembled to pledge themselves to anything which the good Puritan men had held in 1662. There might be many things upon which they differed, and they could not share in all their scruples; but upon looking at the great principles, in a broad sense, by which they were governed, they felt an admiration for them, and a conscientious conviction that they had many things in common with the Dissenters of the present day. The ranks of Nonconformity in England contained many noble names, and were as a whole a noble host. He would say calmly, and the more firmly for saying it calmly, that the Dissenters have been, and mean to be, very jealous of everything touching the good name and cause of their Nonconformist fathers. He could not stand by and be silent while they were traduced, and none holding Nonconformist principles would do so—no not if it were the last breath they had to draw, they would breathe it to tell the truth in the face of any lie that might be brought against them. (Applause.) They might be told, and were told, that the Independents of the present day had no right to look to those people as their ancestry because they thought different from the Dissenters of the present day. Well, if they did on some things, on the main points they were agreed. The Puritans could never manage to wear surplices, and so with the Dissenters of the present day. They were of the same mind. They would not use the sign of the cross in baptism because they believed it was idolatry, and had nothing Christian in it, and neither would the Dissenters. They would not kneel at the Lord's Supper, not because they were wanting in reverence, but simply because kneeling had never been heard of until the introduction by the Church of Rome of the doctrine of transubstantiation. When that was introduced the people knelt because they worshipped the bread and wine as the body and soul and divinity of Jesus. The Puritans did not believe that, and they did not believe that kneeling was the apostolic form, and neither do the Dissenters. They were no believers in baronial prelates—men having dioceses taking in several counties. They did not believe the Bishop was to have all the governing power in his own hands, and so far all the Dissenters agreed with them. They did not believe in the teaching of the catechism that it was necessary to have godfathers and godmothers in place of the fathers and mothers of children, nor were they believers in the doctrine of regeneration. They objected to the form of confirmation and the form for absolution on visiting the sick. They objected to the burial service. All these things came up in a conference with the bishops just before 1662, and on these grounds they went out of the Church, and became Nonconformists. The Puritans believed that the sacred Scriptures were the only proper authorities of determining all matters of faith and all modes of worship. They held that if a person wanted to know the true faith, or the proper form of worship, that the sacred Scriptures were capable of answering any questions relating to such matters. With them the mind of the individual was to be the interpreter of the Scriptures as to determining what was the truth for the individual; and by holding such principles they got themselves into difficulties. It was one remarkable fact that if any man held principles that were great and noble he was sure to get into difficulties in consequence.

Dr. Vaughan then proceeded with a sketch of the Church's history from the time of Elizabeth down to 1662, and he concluded his lecture in the following language:—

Some of you have doubtless been at Rome, and in what is called the ancient part there is a vast structure rising up higher than the rest. When you get near to it you find it is a vast circular building, and the outer walls rise from the sides, and form a lofty spire. There are many arches leading to the inner part; and when you pass by one of those you will come to a large level circle, round which is a gallery, and so on to the outer limit, and above is the sky. In this vast basin so formed you might see from 60,000 to 70,000 people. In the front circle would be seen the Emperor and his family, then the patrician nobles; then the State Ambassadors from foreign countries, and then the wealthier classes of the people; and when you come to look down to the circular level floor beneath, you see a struggle of wild beasts for the amusement of the assembled thousands, or perhaps men struggling with those beasts until death shall decide the dreadful conflict, until the dust was crimsoned in every direction. The galleries are crowded in every direction, and day after day this would go on, and those persons would be looking on those spectacles, and taking refreshments between the terrible acts of these tragedies. And when the public taste became in a manner satiated, and there was a desire for variety, there would be a cry of "The Christians to the lions;" and if that cry came from the various parts of the building sufficiently strong to show that it was the general desire, officers were sent to the prisons, and a supply of Christians would be sent down to do battle before the multitude for their lives. And when I last stood on that floor I thought of my Christian brother that had often stood there, and I then felt as I had never felt before the truth of John's words, with reference to Rome, "that it was a great world lying in wickedness." And now, mark you, there is that Roman world—that mighty empire represented in the vast assembly, and there stands the one solitary believer, as the only combatant against the host. He is the only representative of Christianity before the vast assembly, but the Christianity represented in that man conquered the empire represented in the host. (Cheers.)

We have only space to add, that Dr. Vaughan discharged himself of a delicate duty with much tact, and a spirit every way worthy of the memory of the illustrious men of 1662.

T. BARNES, Esq., M.P., proposed, and the Rev. E. HILL seconded, a vote of thanks to the Rev. R. Vaughan, D.D., the Rev. E. Mellor, M.A., and H. Manton, Esq., for their valuable services; and the meeting separated after singing the National Anthem.

SOUTHAMPTON.

The final lecture of the series in connection with the Bicentenary of 1662, was delivered at the Carlton

Hall, on Wednesday evening, to a large and highly respectable audience, by the Rev. T. Adkins, the subject being "The Episcopal State-Church, and the Congregational and other Free Churches, compared and contrasted." The Rev. J. Hill was voted to the chair, and amongst those on the platform were the Revs. E. Kell, H. H. Carlisle, R. Cavan, and M. Hudson; Messrs. Williams, James, Falvey, Pegler, W. B. Randal, Wakeford, Dowman, R. Lankester, W. G. Lankester, &c. The Rev. T. Adkins, on rising, was received with loud applause. He said that it was with sincere regret that he felt himself compelled by local circumstances to appear before them that evening in the character of a controversialist. It had been his great happiness to have lived in the town for more than half-a-century, on terms of Christian amity with most of the honoured clergy of the Establishment, and whilst he always entertained the views which he was about to enunciate, yet as he believed that those honoured men had been sincere in their adherence to the constitution, the polity, and the offices of the Church to which they had belonged, it had been no impediment to the unfeigned regard which he had entertained for them, nor to the pleasure derived from the intercourse which he had enjoyed. (Applause.) Local circumstances, which he needed not to narrate, had, however, compelled him to step out of his course of quietude, and assume the position in which he then stood, and his aim, even then, would be, whilst he evinced hostility to error, to show no less respect to those he might deem to have erred; but as it was necessary to develop controverted points, he felt himself compelled to speak with honest plainness as to what he deemed errors, whilst at the same time, as to those who might differ from him, he would treat their characters as sacred, and their motives with respect. (Applause.)

If to vindicate his conduct was necessary, he derived it from the relative position in which he stood as the official successor to one who was the founder of the church over which he had so long presided—the Rev. Mr. Robinson, himself an Independent, who was compelled by the Act of Uniformity to vacate his living as Rector of All Saints, and to take a position in which he (the lecturer) subsequently was placed. To this holy man, not only the Protestant Dissenters in the town, but all its inhabitants who regarded the interest of pure and undefiled religion, were bound to look back with feelings of profound veneration. It was he who in this place, in his own person, amidst the greatest impediments and at the greatest sacrifices, made a firm resistance to the encroachments of ecclesiastical tyranny, and it was he who on this spot planted that tree of religious liberty which he watered with his tears and nurtured by his prayers, and which, amid every effort to strike at its roots or lop off its branches, existed even to the present day. (Applause.) When two years and a-half more had elapsed, his predecessor, the Rev. William Kingsbury, and himself would have occupied, in succession, the pulpit so established, for one of those two centuries which had gone by since the passing of the Act of Uniformity. (Applause.) He might be allowed to add one thing further for himself—that during the more than half century in which he had sustained the office of sole pastor of the congregation and church at Above Bar, he had very rarely preached sermons on the principles of Protestant Nonconformity, and they were on occasions in which to have neglected doing so would have been a dereliction from public duty. (Hear.) It was possible that some might approve of this line of conduct, and others might condemn it, whilst it was no less possible that the latter might be right. He might have been guilty of an omission in not more clearly explaining and more enforcing the principles which, on the assumption that they were true and important, might have demanded a more prominent place in public discussion, but which, on the assumption that they were not important, might have exposed them to the charge of schism for separating from their brethren on unsubstantial grounds. This much, however, might be learned,—he had not converted the pulpit in which he had officiated into a masked battery, whence to levy attacks on the constitution and character of the Established Church, but, on the other hand, merging what was denominational in what was essential, he had endeavoured to establish and to inculcate those vital truths which form to the holy church throughout all the world a common bond of union, and a common centre of repose. (Applause.)

We had, however, arrived at a crisis in the history of this country, when they could not continue to hold their peace—

If they were to remain inactive amidst this stirring scene, the spirits of their forefathers would seem to frown upon them, as being indifferent to those privileges which they purchased for succeeding generations at the price of their freedom, and which many of them cemented with the shedding of their martyrs' blood; and their children's children would look back upon them with shame, for having, from a timid policy, neglected to avail themselves of the opportunity to place those principles in a clearer light, and defend them by cogent argumentation. (Loud applause.)

The rev. gentleman then proceeded to compare and contrast the Episcopal State Church and Congregational, and other free churches, in a lecture of about an hour and a half in length, and announced at its commencement that it was his intention to publish it at full length.

At the close of the lecture, Mr. Falvey, in proposing a vote of thanks to Mr. Adkins, said he thought that all might feel very proud of the remarkable event which had called forth this series of lectures (Hear); and he would especially urge upon the members of the Church of England the great fact that they themselves were as deeply interested in the glorious character and memories of the ejected two thousand as any other portion of British society. (Applause.) There was nothing offensive to an intelligent and impartial Churchman in celebrating this great event. (Hear.) Were it calculated to excite feelings of irritation or anger in the mind—were any historical bitterness connected with the event—were it of any party, political, or sectarian character—he could then understand the hostile feelings which had been exhibited in certain quarters against such a celebration; but when there was nothing in it but what was pure—nothing but what reflected honour on the conduct of these men—nothing but what had been of the greatest service to the cause of British freedom—the character and memories of these two thousand martyrs and heroes were as much the common property of all the people of this country as the patriotism of a Hampden, the sacrifices of a Russell, the courage in defence of liberty, of conscience exhibited by a Defoe, or any of the other great lights who had preceded them in the noble endeavour to establish civil and religious freedom for the people of England. (Loud applause.) He was therefore remarkably pleased to find that the rev. lecturer, although possessing, as he said, eyes somewhat weaker than they were fifty years ago, had yet given evidence that God had left his intellect clear, and his argumentative powers fresh and vigorous ("Hear," and applause), because whether they all agreed with him upon every point or not, they must agree with the moderation, the Christian spirit, and at the same time the manly love of truth which he had exhibited. (Continued applause.) For the free institutions they possessed in this country they were in a large measure indebted to the men who, on account of the sacrifices they had made on the score of conscience, ought to live for ever in the hearts of the British people. (Applause.) His wish was that we might value and revere their memories, and perpetuate their heroic self-sacrifice to the latest posterity, and that many other ministers hereafter might reach the age of seventy-five, and be able to give such a discourse on the subject as the rev. lecturer of that evening. (Loud applause.)

Mr. W. G. Lankester having briefly seconded the vote of thanks, the Rev. T. Adkins acknowledged the compliment, and the meeting separated.

On Thursday the Rev. Joseph Bardsley delivered his lecture, "The Bicentenarians in Perplexity" in the Carlton Rooms of the same town. Mr. J. Elliot occupied the chair, and there were on the platform about a dozen of the clergy and laity of the town and neighbourhood. At the commencement the hall was about half full, but before the conclusion it was quite filled. Mr. Bardsley spoke for three hours with occasional interruption. The lecture was with little variation the same as has been delivered in other places. Mr. Bardsley paraded all his old Dissenting authorities, re-discussed the question of the census of 1851, said that the Unitarians had ten thousand times more reason to celebrate 1862, for of all the chapels erected by the 2,000, not twenty-one were now in the hands of either the Independents or Baptists, but rather in the hands of the Unitarians. Mr. Bardley's reference to ourselves was characteristic of his usual controversial unfairness. He told his Southampton audience that "the columns of the *Nonconformist* had been closed against him, and he was not permitted to reply to even his (Mr. Parkinson's) false charges." Now we have inserted at some inconvenience two long letters—all that we have received—from Mr. Bardsley, and after giving Mr. Parkinson his right of reply announced last week that the controversy must cease in our columns. We must therefore charge Mr. Bardsley with wilful injustice to us, though, as he seems to challenge every one that dissents from him, we decline beforehand any public discussion of the question. In the course of his lecture, Mr. Bardsley quoted from Mr. Grant of the *Morning Advertiser*, ("one of the best and holiest of Dissenters") to the effect that Puseyism, though in a different form, was prevalent among Independents and Baptists. Mr. Adkins' lecture was, Mr. Bardsley said, most inconsistent, for its title was, "The Episcopal State-Church and Free Churches contrasted," though they were commemorating the ejectment of the 2,000, who held to the union of Church and State. After some hissing at one of his personal allusions Mr. Bardsley said:—

Really, were the Dissenters of Southampton noted for misbehaving themselves? (Voices, "No.") No, he hoped not, and he did sincerely hope that their friends at the end of the room would not damage their reputation. [A person about half way down the room rose and said that perhaps it would go forth that the Dissenters were not making all this noise. He begged to say that there were plenty of Dissenters around him who had not disturbed, and who did not want to disturb any one, but to listen. The Chairman: We'll hear anything you have to say at the end.] He wanted to know how it was that the Dissenters had made the charges to which he had referred against those whom they were in the habit of meeting, and addressing as "dear brethren?" (Applause). How was it that they did this, if the clergy were perjurers and liars? He could only account for it in one way—that for the last twenty years similar statements had been made against them in periodicals, and these the Dissenters had evidently been drinking in, and now that an opportunity was afforded, were making use of them. But they were disappointed. ("No, no," and uproar.) Yes, yes, they were; and the whole of England knew it. ("No," and confusion.) Well, they agreed to differ on this point.

Mr. Bardsley then proceeded, amid interruptions and applause, to quote passages from Mr. Miall's "Sketch-Book," both against the Church and against Dissenters, and also passages from Dr. Pye Smith, who was also quoted by Mr. Adkins, Dr. Owen, Mr. Heywood and Mr. Collings, two of the ejected, to the effect that to give back the property of the Church of England to the State would be downright robbery and spoliation, and that out of Independency sprung errors which were a reproach to the period, and even to Puritanism itself. He said that the Puritans, whose memories were about, on the 24th inst., to be celebrated, were the most intolerant and the most persecuting men that ever existed in the seventeenth century, or any other period. (Applause.) Mr. Adkins and others, before they attacked their (the Churchmen's) fetters and chains, would do well to break their own, which were galling in the extreme. (Loud and continued applause.) A vote of thanks to the lecturer was adopted on the motion of the Rev. H. Carey.

Wakefield.—Presentation of a Testimonial to the Rev J. S. Eastmead.—On Thursday evening a meeting was held at the Royal Hotel, Wakefield, for the purpose of making a presentation to the Rev. J. S. Eastmead, in acknowledgment of his labours on behalf of the principles of Protestant Nonconformity, during a residence of ten years in Wakefield; and more especially for the courageous and able manner in which he conducted the discussion with the Rev. J. Bardsley. There was a dinner on the occasion, to which a number of gentlemen belonging to the various Nonconformist bodies in the town and neighbourhood sat down. Mr. Henry Lee presided. The Rev. H. Sanders in a very eulogistic speech presented Mr. Eastmead in the name of the subscribers with a purse containing twenty-five sovereigns. Relative to the discussion alluded to he said he had never heard a man more bitter and unfair in his dealing than Mr. Bardsley. Of Mr. Eastmead they could all say he had done his part well. This testimonial was, however, not exclusively confined to the discussion. Mr. Eastmead's labours in connexion with the Mechanics' Institute, his able and earnest advocacy of great principles in religious and other important questions, in the pulpit, on the platform, and in various other ways, entitled him to the esteem of all lovers of civil and religious liberty. The Rev. J. S. Eastmead, in acknowledging the presentation, said that it seemed to him that Mr. Bardsley had great difficulty in appreciating the difference between right and wrong. He was quite amazed at Mr. Bardsley's power of misconception. He would have liked, had there been time, to have brought three or four of Mr. Bardsley's quotations from Mr. Miall's "Nonconformist Sketch-Book," and compared them with the original. He would like to go before a jury of any twelve honest men in this country with these cases, which, let it be remembered, afforded Mr. Bardsley his strongest points in the late discussion, and he felt convinced any such jury would convict Mr. Bardsley of dishonesty in the matter. Mr. Eastmead went on to observe that if there was no State Church there would be no persecution. If no superiority of one sect over another, there could be no persecution of one sect by the other. The Rev. Dr. Bewglass begged to unite in the expressions of confidence and respect made by Mr. Sanders, and to say for himself that he owed a debt of gratitude to Mr. Eastmead for the part he had taken in the discussion, as it had led him to read on the subject such books as the "Life and Times of Baxter," "Neale's History of the Puritans," and other contemporary publications, which he would earnestly recommend all who had not read them to read carefully. The Rev. G. C. Catterall heartily concurred in the tribute of esteem which had been paid to Mr. Eastmead, and urged on those present the necessity of being earnest and active in the promulgation of those glorious principles in which they all believed. Mr. Councillor Lee was glad to testify his high appreciation of Mr. Eastmead's labours as a Nonconformist minister in Wakefield. Mr. G. Mander (who was formerly a member of the Establishment) and other gentlemen afterwards addressed the meeting.

Pembrokeshire, South Wales.—A series of six lectures in connexion with the Bicentenary have lately been delivered in this county. 1. "Wickliffe and his Times," by the Rev. J. Lewis, of Henllan. 2. "The Protestant Reformation, and the Commencement of the Established Church," by the Rev. Simon Evans, of Hebron. 3. "Queen Elizabeth and the First Dissenters," by the Rev. W. Thomas, of Whitland. 4. "Oliver Cromwell and his Times," by the Rev. D. Griffiths, of Bethesda. 5. "Charles II. and the Act of Uniformity," by the Rev. R. Perkins, of Maenclochog. 6. "Bartholomew's Day, and its Lessons," by the Rev. L. James, of Carvan. All the lectures were very much appreciated by those who heard them, and are calculated to draw public attention effectually to the State-Church question. Another course of lectures will be delivered in the same county in the autumn, in order to bring the history of the Church down to the present time.

THE EVANGELICAL CLERGY AND THE PRAYER-BOOK.

A short time ago a clergyman of Birmingham published a pamphlet, with the view of reconciling the views of the Evangelical clergy with certain portions of the Book of Common Prayer. His arguments have been replied to by "A Calm Observer," in a twopenny pamphlet of twenty-four pages, written with much moderation, close reasoning, and logical force, and published by Peart, of Birmingham. The writer reduces the clergyman to this dilemma, "that so far as he agrees with the doctrinal statements of the Prayer-book, so far he loses his character as an Evangelical minister, or so far as he adopts Evangelical views, so far does he diverge from the strict grammatical sense of that book." "A Calm Observer" then critically examines the explanations of his antagonist on the doctrines of Baptismal Regeneration, Prelatical Impartation of the Holy Spirit, Priestly Absolution, and the Service for the Dead. After a very critical and able argument, he thus sums up the several positions assumed by the clergyman n the subject of baptism:—

First, when the clergyman pronounces the baptized child regenerate, "he only means to say it is baptized,

because regenerate and baptized are synonymous terms." Secondly, whatever they may read by appointment, the clergy "dare not believe that the Holy Spirit renews every baptized child." Thirdly, when God is thanked for having regenerated the child by his Holy Spirit, they only use a "charitable supposition," and exercise the mind by "hoping all things." Fourthly, that while the words they use signify an act *now* done, they do not mean a present act, but only something to be done in the future, and they also seem to affirm that the state of mind which God alone can see exists in the sight of the Church. When such defences are set up, the High Churchman and the Dissenter have good reason for dissatisfaction with the position of Evangelical Churchmen.

The clergyman having denied that the service in the "Ordination of Priests" implies the prelatical impartation of the Holy Spirit, his critic replies:—

If the bishop ordaining does not impart the Holy Ghost—if a divine influence does not pass from his fingers through the head into the mind and heart of the ordained, as a stream of electricity passes invisibly along the wire—if such miraculous spiritual machinery does not exist, why say so? why say those words which certainly imply it? For a mortal man, no way different from men in general, without divine appointment or qualification, to claim the same prerogative as Jesus of dispensing by his hand and words the gift of the Spirit, is presumptuous blasphemy. Take the other alternative, that the bishop says that which he does not mean, and professes to impart a gift which he knows he does not impart, and has not the power to impart, what is this but an *official falsehood?* Tossed on the horns of a dilemma, the Birmingham clergyman may choose which of the horns shall gore him.

On the question of priestly absolution in the services for the "Visitation of the Sick" the author of the "Vindication" thus endeavoured to explain away the words:—

When the priest says, I absolve thee, he simply means, "I declare thee absolved, I have found that thou hast truly repented of thy past sins: I have prayed to the Lord Jesus to forgive thee thy sins: I, therefore, as his minister, pronounce that the absolution which thou desirest is granted; and I will further call upon God for the fulness of his pardon, and for the entire renovation of thy soul."

"A Calm Observer" remarks in reply:—

The Prayer-book does not contain the words "I declare thee absolved," but "I absolve thee." Can any man say with certainty, "I have found that thou hast truly repented of thy past sin," and also "pronounce that the absolution which thou hast desired is granted." Is God's pardon capable of degrees, and so after a clergyman has assured the sick man that his sin is pardoned, is it proper in the next breath to tell him he will pray for the "fulness of pardon for him"? Is it not understood that God pardons fully and at once the penitent, casting all his sins behind his back like a stone into the depth of the sea? The poor penitent might not know whether the absolution was sufficient, when he who has pronounced it promises to pray for a "fuller pardon." The text and the comment are both muddy, and leave the anxious soul in doubt and perplexity. We are disposed to exercise the judgment of charity here, and suppose that the words express more than what was meant. The very attempt at explanation only makes confusion more confused.

The well-known words used in the Burial Service are then inquired into. The clergyman defended their use on the plea that they must be interpreted by "the constructive character of the Church services throughout." "A Calm Observer" places two alternatives before him:—

Will he avow that all whom the Church baptizes, and who continue in her external privileges, die in a state of salvation, and go to the bosom of God? If such is his belief, *let him avow it.* If he be not prepared to swallow so large a camel, then he is shut up to the fact, that sometimes he thanks God for having taken to himself those souls whom, on account of their impurity, God banishes from his presence and from the glory of his power; and that he declares of some bodies committed to the dust, that they will rise again to everlasting life, which will rise to shame and everlasting contempt. It will not do for a clergyman, who frequently boasts that his knowledge and influence in his own parish are paramount, to talk of "not knowing the real state of the persons whom he commits to the ground," since he sends their souls to heaven, and asserts that their bodies will rise again to everlasting life. Properly to repeat such language implies the most perfect knowledge of the safety of the individual over whose corpse it is rehearsed; and to do this without such knowledge, and to do it in many cases in which real doubt exist concerning them, is conduct which we do not like to characterise. To shelter himself under this inconsistency by saying that the clergyman is "so taught by his Church with that large-hearted charity that hopeth all things," therefore he, in the case of every interment, "adopts the consolatory language of the service," is a mere shift to remove personal responsibility, The Word of God says, "Without holiness no man shall see the Lord." "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." But the Church, with that "large-hearted charity which hopeth all things," and while unable to affirm of any one that he is unprepared to die, will yet affirm the happiness of all who depart this life, and their final salvation at the day of judgment. This large-hearted charity which hopeth all things, even when no evidence for hope exists, is contrary to the letter and spirit of God's word; and contrary to the best interests of mankind. It enwraps the souls of men in carnal security, places a lie in their right hand, and furnishes ground for the charge "that the Church of England destroys as many souls as it saves." It would be more Scriptural, and more just and kind, if this "large-heartedness for all those who died within her own pale were a little curtailed in this direction, and were to shew itself towards those who, though without her pale, gave evidence that they belong to God's spiritual family.

THE BIBLE CHRISTIANS.

At the meeting of the Bible Christian Conference, in Grosvenor-street Chapel, Portsmouth, on the 30th of July, on the motion of Mr. James Thorne, seconded by Mr. George Roe Warren, it was unanimously resolved:—

That as the 24th of August next, being St. Bartholomew's-day, will be the Bicentenary of the day for carrying into effect the Act of Uniformity passed in the reign of Charles II., through which about 2,000 ministers were ejected from the Church of England, this conference desires to place on record our gratitude to Almighty God for the fidelity to conscience which was manifested by their meekly submitting to leave their homes, relinquish their emoluments, and expose themselves to the cruel treatment which awaited them on that decision, rather than solemnly declare their "unfeigned assent and consent to everything contained in the Book of Common Prayer," while that book contained many things which they deemed to be repugnant to the teachings of the Holy Scriptures.

That the commemoration of such a testimony to the claims of conscientious convictions, made 200 years ago, at this eventful period of our ecclesiastical affairs—when such a diversity of opinions is avowed by the clergy of the Established Church, and which according to late legal decisions may be done while they still retain their emoluments and are continued in their position as clergymen—is a legitimate method of impressing its importance on the public mind; and therefore we advise that on the 24th of August a suitable sermon be preached in the principal chapel on each home station, where practicable, setting forth the importance of acting in accordance with conscientious convictions, based on the teachings of the Holy Scriptures.

That we consider the unscriptural character of the requirements of the Act of Uniformity was a justifiable reason for the Nonconformity of the ejected clergy; and as that Act, with all its oppressive requirements, continues in force, presenting no alternative to conscientious persons but compliance with its enactments or separation from the Church, as by law established, Nonconformity seems to be the only course open to all who desire to "obey God rather than man."

That whilst this conference has no wish to wound the feelings of Evangelical Churchmen, nor any wish unnecessarily to pain the minds of any lovers of the truth—it embraces this opportunity of solemnly asserting its serious conviction, that subscription to articles of faith should be made with the most perfect sincerity; and that to subscribe avowedly with "unfeigned assent and consent," and yet to entertain reserves which are of an opposite character, is calculated to destroy confidence in public teachers, greatly to lower the tone of public morals, and be highly offensive to Him who is of "purer eyes than to behold iniquity," and who "requireth truth in the inward parts."

The noble stand the Ejected Ministers made for liberty of conscience, whilst it brought on them great persecution and manifold sufferings, has, under Divine Providence, and the increasingly liberal views of noble-minded statesmen, issued in that liberty of conscience which we enjoy, and which is one of the glories of the British nation; and this conference considers that it behoves us, who are thus favoured, to watch with vigilance against all attempts—insidious or open—which may be made to curtail our liberties, and not only to resist such attempts on all occasions, but likewise to use all constitutional and Scriptural means to assist in the establishment of complete religious liberty throughout the world.

WILLIAM HOPPER, President.
WILLIAM GILBERT, Secretary.

THE UNITARIANS.

We are happy to hear that the Bicentenary course of evening lectures in course of delivery at Portsmouth, Newbury, Chichester, Newport, and Southampton, by exchanges of the ministers of those towns, at the expense of the Southern Unitarian Fund Society, have continued to attract good and, in some cases, numerous audiences, and have been attended with much satisfaction to the congregations addressed. The following is the arrangement for Sunday next, August 17:—The Rev. R. Shelley will preach at Newport. Subject: "The Connexion of the Unitarian Church with the Nonconformity of 1662." The Rev. H. Hawkes, at Chichester. Subject: "Sufferings for Conscience' sake; the glorious Two Thousand." The Rev. J. Hill, at Southampton. Subject: "Nonconformity in its Essential Character and Practical Influence." The Rev. T. F. Thomas, at Portsmouth. Subject: "A Sketch of the Rise and Progress of Nonconformity." The Rev. E. Kell, at Newbury. Subject: "The Out-acted Truthfulness of the Ejected Clergy—a Noble Example." On St. Bartholomew's-day each minister will preach in his own pulpit on the same subject.—*Inquirer.*

PUBLICATIONS.

Mr. Elliot Stock has just brought out a little book, "Memorial Book for the Young, 1862," which supplies a long-felt want. It is written in a simple and engaging style, and is very neatly got up. It gives a brief outline of ecclesiastical events from the time of Wycliffe to the Exodus of 1662, with a few reflections suitable to the youthful understanding. In his preface the writer suggests "to all Protestant Dissenters (mothers especially) who may be engaged in the work of educating the rising generation, the wisdom and propriety of making this Bicentenary year the starting-point for renewed Christian effort in the instruction of their children in the true principles of Dissent and Nonconformity." In this desirable work they will be greatly aided by this timely "Memorial Book."

Mr. Stock also publishes in the form of a tract a letter to the editor of the *Baptist Magazine*, by Mr. George Grove, in reply to the objections urged against the Bicentenary celebration and the Liberation movement in the June number of that periodical. The letter contains many home thrusts, and concludes by saying:—

If the doctrine of Believers' Baptism and a State Church are utterly incompatible, as many Baptists, capable of perceiving the bearings of a doctrine, see and believe them to be—hence their great number in the Liberation Society—I must say, as a Baptist, that all that part of your reviewer's performance which I have examined is out of place in the *Baptist Magazine*. I have equal confidence that the great majority of intelligent and consistent Dissenters will not, for the sake of the mess of pottage, "Civil Equality," however savoury that may be, barter their duty, and therefore their right, to represent to their fellow-countrymen what they deem wrong in the constitution and teaching of the Establishment.

After all, it is a question for Baptists themselves to decide whether they are willing that their denominational organ shall be made the vehicle for giving vent to the spleen of a very small coterie, who appear to glory in setting at naught the sentiments of the great mass of the body.

Amongst other Bicentenary publications we may record that the able lecture of the Rev. George Gould, of Norwich, at St. Andrew's Hall, on "The Avowed Causes of the Nonconformity of 1662," has been published by Jarrold and Sons.—Mr. Snow publishes a pamphlet on "Church Reform in the Olden Time. An Historical Argument for Congregational Principles. By the Rev. W. Bevan," being a lecture delivered in various places in London.—The venerable Rev. Richard Slate, of Preston, is about publishing the Memoirs of Oliver Heywood, one of the most famous of the ejected ministers in the northern counties, compiled from his diary and other unpublished MSS.

WHO ARE THE "SPOLIATORS"?

The *Manchester Guardian*, the foremost representative of Liberal Conservative opinion in that city, and a staunch supporter of the Establishment, had an article on the 13th inst. on "The Salford Charities" which commences as follows—

The 24th day of this month, St. Bartholomew's-day, will revive the memories of the Two Thousand who two hundred years ago left the Church of England for conscience' sake. Amidst the discussions which the approach of this memorable day has called forth, a cry has been raised that the Dissenters, or at least the more aggressive sections of them, are desirous of robbing the Church of its endowments. Churchmen are naturally very earnest in deprecating, even when nothing is threatened, a spoliation of which they fear to be the victims. But it is a singular coincidence that at such a time some members of the Church, which is now rallying its supporters to repel the supposititious attack of Dissenters, have united in our midst to attempt as flagrant an act of spoliation as was ever conceived.

Our contemporary then proceeds to describe in detail the local charities of Salford, fourteen in number, with an aggregate income from twelve, last year (including balances), of 4,138*l.* 16*s.* 10*d.* Most of the smaller charities are in the hands of the clergy, but the greater portion of the amount, viz., 4,066*l.* 10*s.* 3*d.*, belongs inalienably to the poor. This money is distributed by trustees in the manner prescribed by the donors.

These being the facts (says the *Guardian*), we can imagine the surprise of the people of Salford a few days since, when a gentleman visited the borough to inquire into the management of the charities, and to ascertain the views of the inhabitants upon the subject. What had led to Salford receiving a visit from Mr. Commissioner Skirrow? The skilfully-concealed truth oozed out. Seven incumbents in Salford, who officiate respectively in St. Simon's, Trinity, St. Stephen's, St. Matthias's, St. Philip's, Christ, and St. Bartholomew's churches, with their churchwardens, had met in secret conclave, and, without permitting the local charity trustees or anybody else in the borough to know what they were doing, made a joint application to the Charity Commissioners that all the funds of the charities should be entrusted to them for distribution. Here are the very terms of this extraordinary petition:—

That the income of the charity of Humphrey Booth the elder may be apportioned amongst the several rectories, parishes, and districts comprising the entire borough of Salford. That the rectors or incumbents of or for the time being of the several parishes or districts may be appointed distributors of the proportions allotted to them; and that a scheme or schemes may be settled for the application of the future income of the charity in all or some of the said rectories, parishes, or districts.

This application was afterwards extended so as to include the whole of the local charities.

This is indeed a most edifying spectacle. We know not which to admire most—the cool effrontery of the whole proceedings; the cavalier manner in which, by implication, all the present trustees are told that they are not fit to manage the fund; or the un-English practice of slily and secretly endeavouring to gain an advantage. Here are seven men, belonging to a section of the Christian community which, though it has a nominal precedence, is in a numerical inferiority to the total of other denominations of Christians in Salford, claiming that all financial ability and all knowledge of the truly deserving poor are to be found only among them. At a time when want is felt in every religious section, and all who can are giving of their substance to be expended in a most catholic spirit of liberality, this attempt is rather inopportune to obtain what was intended for the many, and appropriate it to the few.

The Roman Catholics are building new school-rooms in Salford. If they had petitioned the Charity Commissioners for an appropriation of a portion of the charities towards the erection of the schools, on the ground—which would be perfectly true—that the bequests were made for the benefit of the poor, without reference to their religious creed, and that their Church included a very large number of the poor, what an outcry would have been raised! What a wordy warfare would have ensued!

The public have this satisfaction from the recent proceedings—they have learned that no alienation, or confiscation, as the commissioner termed the incumbents' project, can be accomplished until there is perfect unanimity in its favour; and this there is little chance of obtaining. As regards Manchester, the commissioner stated that he would be here in November to inquire into the state of our charities. There cannot be yet behind the scenes a memorial from seven incumbents in Manchester.

THE METHODIST ASSEMBLIES.

THE WESLEYAN CONFERENCE.—The sittings of the conference were continued at Camborne, Cornwall, during the past week, and closed on Thursday. The proceedings were not for the most part of general interest. The religious services appear to have been very well attended. Thousands were present

at Redruth to hear Mr. Punshon preach in the fields. The services were distributed at Camborne, Redruth, Truro, and Falmouth, and in each town the chapel was filled. At Penzance, there was a fifth service, for the recognition of returned missionaries. At the far-famed pit of Gweennap there were some 8,000 to 10,000 persons to hear Mr. Rattenbury, ex-President, who crowded the vast amphitheatre. Some enterprising photographer placed his apparatus on the chimney of a neighbouring house, and succeeded in taking a view of the exciting scene. At one of the meetings of the conference the subject of special services and admission of "Revivalists" to Methodist pulpits was discussed, as the practice had led to much disquiet in many places. The president said that ministers must learn to say "No" to applications of the sort referred to. The first thing he had to do in one of his circuits was to tell some very influential men who waited upon him for the purpose of requesting that an American revivalist should occupy a chapel for a month, that as long as he was superintendent of that circuit the revivalist should not place his foot in any of the pulpits—and he heard no more about it. If all the ministers would act likewise towards these ambiguous people, it would save a great deal of trouble. (Hear, hear.) Forty-nine candidates were "received into full connexion." On the motion of Dr. Osborn, it was agreed to present to the Queen an address of congratulation on the marriage of the Princess Alice. Collections are to be made in all the chapels for the distressed Wesleyans in Lancashire. The matter has been intrusted to the following committee:—John Scott, P. M'Owan, W. Arthur, Dr. Osborn, F. A. West, John Bedford, and George Scott.

The United Methodist Churches closed their Conference at Bristol on Saturday week, after a close and diligent attention to business for ten days. The representatives came from 128 different circuits, making the present assembly the largest they have ever held. The Rev. S. S. Barton has been almost unanimously chosen Foreign Missionary Secretary, in place of the late Rev. R. Eckett. Five young men have been received as fully accredited ministers, twenty on the usual probation of three years. There has been an increase of upwards of 4,000 members during the past nine months, making the present number 60,880, and 7,229 on trial. This Methodist body have 965 chapels, 946 Sunday-schools with 122,320 scholars, 211 itinerant and 287 local preachers. Though there is much distress and poverty in some of the circuits, it does not appear materially to affect the religious community, as all the connexional funds have been increased. The next assembly will be held in Rochdale.

Protestant Church at Nazareth.—The officers of the ship Mars, many of whom visited Nazareth, and found no suitable place for Protestant worship, have inaugurated a subscription for building a Church of England edifice at that place.

An Independent Congregation Joining the Established Church.—A meeting of Mansion North Congregation (Independent), Methven, was held a few days ago in their chapel, to consider the propriety of joining some other religious body, when it was resolved to join the Established Church. A committee was appointed to carry out the resolution. —*Freeman.*

Maynooth.—Mr. Whalley's return regarding the students in Maynooth shows that an average of fifty priests per annum come out of the college with their education completed according to the system of the institution. The number in the college at the end of the academic year in 1844 was 409. The next year the number that entered was only 24; but in 1846 there were 141, and in 1847, 94. The total number that entered during the eighteen years was 1,559.

A Noble Offer.—At the sitting of the Wesleyan Conference, on Tuesday, the Rev. W. M. Punshon, the celebrated preacher, made an extraordinary offer. He was anxious to undertake, by solicitation and occasional lectures, the task of raising no less a sum than 10,000*l.*, which shall be devoted to the purpose of building Wesleyan chapels in the watering-places of England. It was thought by Dr. Osborn and others that the tax upon his strength would be too great, but the rev. gentleman removed all obstacles by declaring that he would sacrifice even his health, if necessary, to the accomplishment of such a result. The liberal offer was received with enthusiasm.

The Primacy of Ireland.—We understand that there is no foundation for the report as to the Bishop of Derry or the Bishop of Bath and Wells being elevated to the Primacy. We believe the report as to the Dean of Westminster may also be traced to the wishes of kind friends. We still incline to our first impression, that the Bishop of Kilmore will be regarded by the Crown as the Prelate who is best adapted for the very delicate position which was held by Lord John Beresford.—*Record.* [The income of the future Primate is no longer to be 15,000*l.*, but 10,000*l.* gross, or about 9,000*l.* net. The incoming Primate must also pay to the Ecclesiastical Fund 15,000*l.* for the Archiepiscopal palace, three-fourths of which will, however, be a charge devolving on his successor, the whole 15,000*l.* requiring to be paid off in equal proportions by the four archbishops succeeding the deceased.]

Sunday at the Crystal Palace.—The 17th was the second Sunday set apart by the directors of the palace for the admission of the free tickets issued by them to the shareholders and friends of the Crystal Palace Share Clubs, when, notwithstanding the unpropitious state of the weather, about 3,000 persons availed themselves of the privilege. Although prevented by the unceasing rain from enjoying the beauties of the grounds, they found compensation in the delightful promenade within the building, in visiting the picture gallery, and in listening to the solemn strains of sacred music pealed forth by the large organ during the afternoon. As on the previous occasion, the behaviour of the visitors, who consisted chiefly of the better order of artisans and their families, was characterised by the greatest propriety and decorum, all apparently being desirous to show their appreciation of the liberality of the directors, and to avoid committing any act at all likely to prevent a renewal of the privilege on future occasions. About 8,000 tickets had been issued, but the unfavourable state of the weather materially interfered with the number of visitors. — *Daily News.*

The Bishop of London's Act for Uniting City Benefices.—The proposals and consents of patrons for the union of the united rectories of St. Edmund the King and St. Nicholas Acons with the united rectories of St. Mary Woolnoth and St. Mary Woolchurch, are, we learn, now in the hands of the churchwardens of the respective parishes. The Act 23rd and 24th Victoria, cap. 142 (1860), directs that they be considered by the inhabitants in vestry assembled. Two calendar months are allowed by the Act for their assent, objections or suggestions to be lodged with the Bishop, who is to give them full consideration. The population of these parishes does not amount altogether to 800 souls. The scheme, we believe, suggests the removal of the Church of St. Edmund the King, and the creation of a new parish in St. George's-in-the-East, where the population numbers fully 19,000 of the poorer classes. The respective patrons have all approved. They are Lord Palmerston, in right of the Crown; the Archbishop of Canterbury; and Sir George N. Broke Middleton.—*Times.*

The Evangelisation of Italy.—At a meeting of the Wesleyan Committee of Review the Rev. W. Arthur, in referring to Italy, stated that a letter had arrived from the Rev. H. J. Piggot, who had purchased at Parma, for 250*l.*, a building which had formerly been the church of a monastery, and which, after a further sum of 60*l.* had been expended upon it, was opened on the Sunday preceding the date of the letter. To show the sensation which this event had produced, he stated that a large concourse had assembled on the occasion, that "450 persons were within the doors," orderly and attentive, and that hundreds remained in the street. Every indication was given of sympathy and encouragement, and he considered nothing could be of greater promise for Italy. Mr. Arthur gave translations from a Parma journal, which announced the opening that morning for the first time in that city, of "an Evangelical Church," and which added that "the place was small, the crowd great and the heat oppressive," so that many were obliged to retire, but that it was filled with successive congregations. In conclusion, Mr. Arthur expressed his opinion that Italy must be evangelised by native energy, not denominational efforts, and that men of undoubted piety should be employed to "preach the Gospel," and leave developments to God.

London in 1862.—If we were to analyse the population of London, and compare the number of its individuals of each class with an ordinary-sized town, say a town with a population of 10,000, we should find in the vast metropolis as many persons as would fill about two towns with Jews; ten towns with persons who work on the Sabbath; fourteen towns with habitual gin-drinkers; more than ten towns with persons who are every year found intoxicated in the streets of London; two towns with fallen women, to say nothing of those who are partakers of their sins; one town with gamblers; one with children trained in crime; one with thieves and receivers of stolen goods; half a town with Italians; four towns with Germans; two towns with French; while there are as many Irish as would fill the city of Dublin; and more Roman Catholics than would fill the city of Rome. Nor is this all. There are as many publicans and beer and tobacco shops as would fill two towns of ten thousand each open every Sunday; and if we allow only twenty-five customers to each place, as representing the amount of attendance for the day, we have 500,000 people, say half-a-million of men and women, thus occupied, while 374,015 only are attending the house of God! In London there are 20,000 public-houses and beer and tobacco shops open on the Sunday, and only 750 Protestant churches and chapels for Divine worship. In Scotland, with the same population, there are no public-houses open on the Sunday, and 2,500 churches and chapels where the people attend on the means and ordinances of grace. Yet in this vast city there is more real goodness, moral power, and material value, than has existed in any city since the world began. In London you have the best and the worst of everything.—"*Our Moral Wastes;*" *by Rev. J. H. Wilson.*

New Presbyterian Church, Islington.—The memorial-stone of Park Church, Highbury, which is being erected in Grosvenor-road, Highbury New Park, for the United Presbyterian congregation at present worshipping in Myddelton Hall, Islington, under the pastorate of the Rev. John Edmond, D.D., was laid on Monday, the 18th inst., by John Henderson, Esq., of Park. The style of the building is Italian, the spire rising to the height of 169 feet. The church is to hold 1,000 people, and will be ready for opening towards the close of the present year. The estimated cost is about 7,000*l.*

Religious Intelligence.

NEW CHAPELS.

Woolton, near Liverpool. — On Tuesday evening, August 5th, a public tea-meeting was held in the Mechanics' Institution, Woolton, for the purpose of aiding in the erection of a new Congregational chapel. About two hundred persons sat down to tea. The room was decorated for the occasion with choice flowers, evergreens, flags, banners, &c., and presented a very beautiful appearance. In the absence (from indisposition) of Richard Alison, Esq., of Woolton Heyes, the chair was occupied by John Anderson, Esq., who was ably supported by the Revs. Enoch Mellor, M.A., John Kelly, and Edward Hassan. The chairman, in the course of his speech, presented a few particulars of the efforts made by Congregationalists in Woolton. The present effort originated in 1859. Two or three members of Congregational churches residing in Woolton sought to establish regular religious services on the Sabbath-day. They were so far encouraged as to be induced to take the Mechanics' Institution for their purpose, which continues to the present time the Congregational place of worship. In the spring of 1860 the services of Mr. Joseph M. Newland were engaged, with a view to his devoting the whole of his time and energies to the interests of the place. Mr. Newland was indefatigable in his exertions, and the happiest results followed. The congregation increased from a very small number to an average attendance of a hundred persons; a church consisting of nearly forty members was formed, and constituted a branch of the Congregational church at Wavertree; schools were established, various benevolent institutions organised, and altogether a degree of prosperity attained which made it desirable the church should become independent, and a new chapel and schools erected. For this purpose more than 1,200*l.* has been subscribed, including a donation of 500*l.* from Richard Alison, Esq., and a grant of 400*l.* from the Bicentenary Memorial Committee. In addition to the 1,200*l.*, a further sum of 200*l.* has been promised by the working-classes of the village, which will be collected in less than three years; and as liberal aid has been guaranteed by gentlemen resident in the neighbourhood, as well as at Wavertree and Liverpool, there can be little doubt but that the whole sum required will be speedily raised. After paying a high tribute to Mr. Newland, to whose untiring effort the prosperity indicated was mainly owing, and who now contemplates entering, as a student, New College, London, and wishing for him and Mrs. Newland—who has greatly assisted him in his work—every blessing, the chairman sat down amidst loud cheers. The rev. gentlemen present then addressed the meeting, alluding to the pleasure it afforded them to aid in the praiseworthy effort that was being made to build a place of worship in connection with Congregational principles in the village, urging the people to continued exertion and self-sacrifice, expressing the hope that they should soon have the gratification of assisting at the ceremony of laying the foundation-stone of the memorial chapel at Woolton, and that the church and congregation to be assembled within the walls might become a happy and united people, continually advancing in spiritual things, and become a blessing to the locality in which they reside. The contemplated chapel and schools will be in the Gothic style, built of red stone, at an estimated cost of 2,000*l.*, and from the excellent and commanding site selected, cannot fail to be an architectural ornament to the village.

Opening a New Congregational Church, Harrogate.—Interesting services were held on Wednesday at Harrogate, in connexion with the opening of the new Congregational Church, at the entrance of Victoria-park. The Rev. Dr. Raffles, of Liverpool, preached in the morning—a sermon of remarkable vigour, especially for a man of his age, and the Rev. Samuel Martin, of Westminster, in the evening, with the earnestness of power and eloquence which so pre-eminently distinguish his ministry. There were large and influential congregations, many gentlemen of standing from the various towns in the Riding being present. The collections reached the noble sum of 141*l.* Dinner was served in the school-room after morning service, and at four o'clock a public meeting was held in the school-room under the presidency of John Crossley, Esq., mayor of Halifax. After a few introductory remarks by the chairman, Edwin Firth, Esq., the treasurer, presented the following report:—The church and school had cost about 5,872*l.*, and, after deducting the subscription already promised, there will remain a debt of about 1,500*l.* Towards this the chairman had promised, with the aid of his brothers, 100*l.*; the late Robert Milligan, Esq., Edwin Firth, Esq., J. P. Clapham, Esq., and W. Willans, Esq., had given 50*l.* each; Henry Brown, Esq. J. Jowitt, jun., Esq., the Rev. R. Harris, and M. Illingworth, Esq., 20*l.* each; altogether the collections and amount promised during the day amounted to the noble sum of 851*l.* A vote of thanks to the treasurer, the committees, and the secretaries were presented, on the motion of Mr. Alderman Brown, seconded by Mr. Place, and acknowledged. Thanks were also, on the motion of Mr. Lee (of Wakefield), seconded by Mr. J. P. Clapham, presented to the chairman. Most of the subscriptions were promised on the condition that the debt should be removed within the present year. A bazaar is to be held early in September, and from it and the liberality of those friends who have not contributed already, it is expected that the debt will be completely removed. The church is built

in the decorated style of Gothic architecture, and its tall and graceful spire, rising to a height of 130 feet, is a prominent object from almost every side of Harrogate. There is a beautiful five-light window, with geometrical tracery, above the two front entrances, which are trefoiled. The building will accommodate 700 persons. Having no side aisles nor transepts, its acoustical properties are excellent. The pews are open, and wide enough to satisfy the most extravagant followers of the modern style of ladies' dresses. Behind the church, and at right angles to it, is a building of corresponding architecture, which contains a capital school and class-rooms, vestries, &c. The architects are Messrs. Lockwook and Mawson, of Bradford.

Sittingbourne.—On Wednesday week the memorial stone of the new church in course of erection for the congregation at present worshipping at Latimer Chapel, Sittingbourne, under the pastoral care of the Rev. R. Thomas, was laid by Miss Smeed, of Gore Court, in the presence of a large number of persons, the weather being most propitious. The style of the building is to be Gothic, the architect being Mr. John Wimble, of Walbrook, London. It is expected that the building will be completed in about five months. An address was given by the Rev. G. L. Herman, of Chatham. The Rev. R. Thomas then informed the assemply that the bottle to be placed in the stone contained a brief account of the past history of the church by whom the present building was erected, together with a statement of polity. Mr. Wimble, on behalf of the building committee, then presented Miss Smeed with a handsome silver trowel (on which a front view of the church is to be engraved, and around it the following inscription:—"Presented to Miss Smeed by the building committee, July 30th, 1862"). After the ceremony the Rev. H. J. Rook concluded with prayer. The company then adjourned to the Corn Exchange, where an excellent tea had been provided by twelve ladies of the congregation. At seven o'clock a public meeting was held; the chair was taken by the Rev. R. Thomas, who gave a report of the origin and past success of the movement which had convened the meeting. The following is an extract:—"Eighteen months ago a meeting was held in the school-room of the old chapel. The general opinion seemed to be, that to enlarge a building shut out entirely from public view would only be to fix it permanently in a most undesirable position; and yet it was necessary, from the increase of the congregation, that some move should be made. In fact the committee had entered into an engagement with the present pastor that when all the seats of the old chapel were appropriated it should immediately be enlarged. This was one of the conditions under which he had accepted a call to the pastorate. A meeting of the congregation was summoned. With one exception the project was favourably received, and at once engagements entered into to the amount of about 400*l*. Joshua Wilson, Esq., generously promised 100*l*., conditional on the undertaking being commenced this year. Another friend in the neighbourhood as generously trebled his contribution, and at the present time the subscriptions are nearer 1,300*l*. than 1,200*l*. Addresses of an interesting and appropriate character were delivered by the Rev. E. W. Shalders, B.A., of Rochester, F. W. Monk, Esq., the Rev. H. J. Rook, of Faversham, and the Rev. W. E. Parrett, of Milton. The Rev. R. Thomas closed the interesting meeting with an address to the members of the congregation.

"EAST GREENWICH MISSION ROOMS."

There has been for the last year or two a mission among the old Greenwich pensioners which commenced by some kind ladies reading with them, and was followed by a periodical visitation to them, and the people living in the neighbourhood of East-street Chapel. The mission has so prospered that now two Bible women are employed, and eleven young ladies most kindly devote their time to the work, by each of whom a certain number of houses or rooms are regularly visited. In connexion with this mission have been formed—a clothing club, in which upwards of 200 names are entered on the books; a day and Sunday-school; a young woman's class and library, and an adult class for reading; mother's meetings, and women's prayer-meetings. Relief is afforded to the sick and aged, of whom there are many in the district; sometimes rent is paid; and assistance is often given by bread, meat, tea, rice, and coal-tickets, also through orders to the hospitals. This mission is not connected with any society. The young ladies devote themselves earnestly to the work, and contribute what they expend, not having other funds at their disposal. The schools and meetings have been held in East-street Chapel, which is out of repair, and almost unfit for use, and as the alternative to giving up this prosperous mission it is proposed to erect a new building at a cost of 1,200*l*, to contain a large lecture-hall, to be used for the pensioners' "readings," and the almost daily meetings conducted amongst the old sailors by their city missionary, a good school-room, class-rooms, and a boiler in which soup and rice may be prepared for the very destitute, especially in the winter. It is contrary to our general rule to insert appeals for help on behalf of new chapels and philanthropic objects, &c. But the present case is exceptional. The responsibility of this meritorious enterprise falls upon a few devoted ladies who have themselves done their utmost, and the members of one family (the Peeks) have munificently subscribed nearly 200*l*. as a beginning. During the first week in October it is intended to hold a bazaar in the Rifle Hall, Blackheath, which has been kindly lent for the purpose. Some ladies have promised to furnish tables, but as the place is large, many contributions are needed, and will be thankfully received. The old sailors of Greenwich Hospital and their families claim the sympathy of all in our island home, and we cannot but hope that the self-denying efforts of a few ladies to minister to their comfort and spiritual good will be promptly and liberally sustained by the Christian public. Subscriptions to the "East Greenwich Mission Rooms" may be paid to Messrs. Hankey, Bankers, Fenchurch-street, E.C.

CONGREGATIONAL MEMORIAL HALL.

We have been requested to insert the following appeal on behalf of the proposed Congregational Memorial Hall:—

The necessity for such a building as a centre of action has long been felt, not for London alone, but for the country at large. The Congregational Library, the lease of which was purchased by a few friends some years ago, has rendered good service; but by the extension of the denomination, and the increase of the number of its organisations, it has been found utterly insufficient for the purposes for which such a building is required. Moreover, the lease under which the premises are held will expire in a few years. On these various grounds it is of the utmost importance that the present interesting period in our history should be improved by the erection of such a building as will be of extensive advantage to the denomination, and, at the same time, be to all future ages a monument sacred to the memory of our sainted forefathers.

As many inquiries have been made as to the kind of building intended, and the purposes to which it is to be devoted, the committee desire to state explicitly what is at present contemplated.

First, its site.—The committee consider it essential that it should be situated as near the centre of the city as is practicable. They deem the question of site so important, that, desirable as it is to commence the building even this year, they would recommend some delay rather than not secure the most eligible position.

Secondly, the building.—In the judgment of the committee the building should comprise a hall capable of containing a thousand persons; a library sufficiently large to receive the books already collected in the Congregational Library, with such additions as it is expected will be made; a waiting-room, and offices for the accommodation of *all* our denominational institutions; and, in the basement, a strong, fire-proof room for the deposit of deeds and other important documents; and all necessary offices.

Thirdly, the uses to which the building should be applied.—The hall to be used for public meetings of a religious or benevolent character, and for literary or scientific purposes. It will afford a great convenience for the Annual Assembly, or other meetings of the Congregational Union, and, if found expedient, might be occasionally used, like some other public buildings, for public worship. Arrangements are contemplated for increasing, under proper regulations, facilities of access to the library for literary purposes. By the concentration of all our denominational organisations in one building, it is obvious many advantages will be secured.

As the building will not be raised, like some others, by shares or loans bearing interest, but by the free contributions of those who feel interested in the object, the charge for offices occupied by the different societies, and for the use of the hall, will be moderate, but must be sufficient to provide for the payment of the librarian, hall-keeper, rates, taxes, and occasional repairs.

Finally, as to the cost of the building.—On this the committee do not venture to express an opinion, further than to remind their friends that it will necessarily be considerable. A freehold site (and it must be freehold) in the city of London will be a serious item in the cost. The building, too, with the greatest regard to economy, must still be worthy alike of the occasion and of the Congregational community to whom it will belong.

Such are the views which, after careful and mature consideration, the committee entertain of this interesting and important object. They submit them with confidence to the contributors to the Bicentenary Fund and others, and would respectfully but very earnestly appeal to the entire denomination to aid them in carrying out a scheme, the necessity for which is urgent, and the advantages of which are great and manifold. An early intimation of the sums to be appropriated to this object will enable the committee to adopt such measures for carrying it into effect as circumstances will admit.

Signed, by order of the Committee,
Thomas James, Honorary Secretary.

Wycliffe Chapel.—The Rev. Walter Hardie, B.A., of New College, has accepted an invitation to become the pastor of the church assembling at Wycliffe Chapel, Stepney, and purposes commencing his labours on the first Sabbath in September.

Oakhill.—The Rev. Henry Shrimpton, who for nearly five years has been the respected minister of the church and congregation assembling in the Congregational chapel of this place, has just resigned his pastorate, having received a perfectly unanimous invitation to succeed the Rev. Joseph Hyatt as the pastor of the Congregational church of Long Ashton, Bristol. Mr. Shrimpton will commence his ministerial labours at Ashton on the first Sunday in October.

Departure of Six Missionaries to the East.—A farewell *soirée* in connection with the departure of six missionaries to India was held at the Freemasons'-hall, on Monday evening. Tea and coffee were served at half-past five o'clock, and subsequently a public meeting was held, at which five of the missionaries, with their families, were present. The chair was to have been occupied by Sir S. Morton Peto, Bart., M.P., but the worthy baronet was unable, from domestic causes, to be present, and his place was occupied by Mr. W. H. Watson. The names of the missionaries who were present were the Rev. J. Wenger, the Rev. F. L. Kalberer, and the Rev. Mr. Supper, all of whom have been already engaged in the Eastern missionary field; the Rev. E. Edwards, and the Rev. Mr. Etherington, who took their departure for the first time as missionaries to the East; and the Rev. Mr. Waldock, who does not accompany this party, but will follow them in about a fortnight. A number of most interesting speeches were delivered.—*Freeman.*

Ordination at Pontefract.—On Thursday, the Rev. T. Willis, late a student at Airedale College, was ordained as pastor of the church and congregation worshiping at Ebenezer Chapel, Pontefract. The services in connexion with the event were deeply interesting, and they were attended by a majority of the church and congregation, and many ministers and friends from a distance. The ordination service took place in the chapel, and commenced at eleven o'clock. The Scriptures were read by the Rev. S. Gladstone, and prayer offered, and then the Rev. R. A. Redford, M.A., of Hull, delivered a discourse on the nature of ordination as it is understood by Congregationalists. The questions to the pastor elect and the church were put by the Rev. H. B. Craik, M.A., and they were answered on the part of the church by J. Barker, Esq., one of the deacons, and by Mr. Willis. Dr. Fraser then delivered the charge to the minister, taking for his text the words of Paul, "For I determined not to know anything among you save Jesus Christ and him crucified." After the ordination there was a dinner at the Town-hall, at which addresses were delivered by the Rev. T. Willis, R. Hurst, Esq. (Mayor), Dr. Fraser, the Rev. H. B. Craik, M.A., the Rev. H. Sanders, and others. In the evening an impressive charge to the people was delivered by the Rev. Dr. Campbell, of Bradford.

Correspondence.

THE COLLECTIONS ON ST. BARTHOLOMEW'S DAY.

To the Editor of the Nonconformist.

Sir,—As a practical man, and very desirous that the Bicentenary commemoration should be made subservient to purposes of practical utility, may I be permitted to suggest that a collection be made in every Congregational chapel on the ensuing Lord's-day, being the 24th of August, for some one or more of those objects to which the Memorial Fund is applicable? Congregations burdened with a debt would, of course, devote their collection to its removal. Such a simultaneous movement would be a noble tribute to the memory of the illustrious confessors whom we are desirous to honour. Ten thousand pounds might probably by this means be obtained.

Yours respectfully,
JOSHUA WILSON.

Tunbridge Wells, Aug. 18, 1862.

MR. HORACE MANN AND THE RELIGIOUS CENSUS OF 1851.

To the Editor of the Nonconformist.

Sir,—Since the publication of the Census of Religious Worship by Mr. Horace Mann, surprise and doubt have often been felt, that, while the aggregate Dissenting attendances exceed those of the State churches by 310,964 (see p. 182), the total number of attendants is estimated by Mr. Mann (p. 156), as in favour of the Establishment, by 285,916. This estimate, however, which State-Churchmen are wont so much to parade as an indisputable fact, and as altogether stultifying the majority of Dissenting attendances, is not only a conclusion built upon a mere conjectural principle, but upon a principle, as may easily be shown, that has been by Mr. Mann—unintentionally no doubt—erroneously and unfairly applied.

In estimating the total number of attendants, Mr. Mann adopts the principle of taking the whole of the attendants on one part of the day, the half at another, and the third at the remaining one; and applies his principle by taking the whole of the attendants at the morning services, half of the afternoon, and a third of the evening. Now this method gives an unfair advantage to the State-Church, by taking into the result the whole number of attendants at her most numerously-attended services, which were in the morning, but only a third of the most numerously-attended services of Dissenters, these being in the evening, which certainly was a very erroneous and unequal method for Mr. Mann to adopt in applying his rule.

Let the order he has adopted, so far as the mere services are concerned, be reversed, which is not a whit less fair than the one he has pursued, and let the whole of the evening attendants, half of the afternoon, and one-third of the morning be taken, and the result will then stand thus:—

Total Dissenting attendants	...	3,652,670
Total State-Church do.	...	2,652,504
Majority for Dissenters	...	1,000,166

Thus it is seen, that by simply applying Mr. Mann's test to the services in a reversed order, we have a majority of more than a million of attendants in favour of Dissenters. While, therefore, the one method gives above a quarter of a million attendants in favour of the Establishment, the other, which is equally as good, gives above a million in favour of Dissent. Which method, then, is to be adopted? I submit, unhesitatingly, neither. Mr. Mann's method is unfair to Dissent, the above is unfair to the State-Church.

The method which Mr. Mann ought to have adopted, and but for an oversight no doubt would have done, was to have applied his rule to each party alike, according to the relative numbers of attendants and not according to the mere order of the services, which had nothing whatever to do with the results he was seeking. If he took the maximum attendants of one denomination without reduction, he should of all; if half the intermediate, and a third of the minimum, he should have done the same by the rest. This method he adopted in dealing with the State-Church, but almost entirely reversed in dealing with Dissent. Had he applied his principle throughout in this, the only equitable manner, the results would have been fair, and free from perplexity—standing as follows:—

Total Dissenting attendants	...	3,826,148
Total State-Church do.	...	3,772,474
Majority for Dissenters	...	54,674

On Mr. Mann's own principle, therefore, when justly

applied, I maintain that Dissenters are entitled to claim that they had, on Census Sunday, 1851, not only a majority of *attendances*, but a majority of *attendants* also.

I am Sir, yours truly,
JOHN H. UNWIN.

Belthorn, near Blackburn, Aug. 14, 1862.

THE BILSTON CRIMINAL AND HIS CHURCH LIVING.

To the Editor of the Nonconformist.

Sir,—A letter of mine in the *Nonconformist* of the 30th of July, contained a copy of a legal opinion which the Bishop of Lichfield had taken to ascertain how the conviction of the Rev. H. S. Fletcher would affect his holding of the Bilston living. By that opinion it appeared that though the offence of which Mr. Fletcher had been found guilty was of the *genus* crime, it was of the *species* misdemeanour. It appeared, too, that "a misdemeanour," even of such a degree as to be punishable by penal servitude, "is not in itself a cause of deprivation or suspension." . . . "is not an offence against the laws ecclesiastical," and that the bishop cannot "take any proceedings under the Church Discipline Act."

Through the medium of your paper that legal opinion was first made public. It has since been copied by the *Times*, and several provincial journals have been giving it publicity in various parts of the kingdom. A gentleman, signing himself "A Curate," has written a letter to the *Times* in reference to that legal opinion; and *that* letter, as well as the opinion, is now "on circuit." I send it to you as it appears in the *Wolverhampton Chronicle* of the 13th inst. :—

Sir,—Although embezzlement may not be an ecclesiastical offence, yet, surely, it is in the power of the Bishop of Lichfield to remove the incumbent of Bilston from his living. During his imprisonment he is non-resident, and imprisonment for embezzlement is not one of those causes on account of which a license for non-residence can be granted. I copy the following extract from "Dale's Clergyman's Legal Handbook," pp. 154, 155 :—

"The bishop may . . . proceed by monition, and after thirty days from his service, and no cause shown satisfactory to him, may require residence within thirty days after service of the order (1st and 2nd of Victoria, cap. 106, sec. 54), and on non-compliance may sequester the living; citation is unnecessary. (2, Ell. and Bl., 771.) There is an appeal within a month.

"After the benefice has been a whole year—*i.e.*, from the 1st of January to the 31st of December (sec. 120)—under such sequestration, it becomes void (sec. 58)."

It would, surely, be right to take advantage of this state of the law to rid the Church of a scandal.

I enclose my card, and am your obedient servant.

August 7. A Curate.

The gist of my letter was, that a minister of a Christian Church called "the Church of England by *law* established," had been convicted of, and imprisoned for, theft—that his offence was not an offence against the laws of that Church—and that that Church had no power to mark its abhorrence *of that offence* by any disciplinary act against that minister *for the crime* which he had committed.

The gist of the letter signed "A Curate" is, if I mistake it not, that that minister's bishop *may* remove him from the living which he holds *for non-residence*. If the letter of "A Curate" was intended to counteract the impression produced by the letter of the bishop's legal advisers, it has, in my opinion, entirely failed; although, from the authorities quoted by "A Curate," he may have proved that the Church of England regards a clergyman's *taking a month's holiday* without reasons satisfactory to his bishop, as a more heinous offence than *taking* 9,000*l.* *of other people's money* without "cause shown satisfactory" to anybody.

"A Curate" is evidently anxious "to rid the Church of a scandal" by removing the incumbent of Bilston, even though it be only on the ground of non-residence. But suppose the incumbent removed on that ground, would "the scandal" be removed also? I trow not. The "scandal" to the Church is *not* that one of her ministers has become a thief, for even angels have fallen; the "scandal" to the Church is that a thief may be one of her ministers. "Dale's Clergyman's Legal Handbook" *may* show how to remove Mr. Fletcher from the pulpit and the living, because he will of necessity be absent somewhat more than "thirty days from his service," or even the second "thirty days" referred to; but, looking at the quotation made by "A Curate," I don't see how "Dale's Clergyman's Legal Handbook" would help a bishop to remove a clergyman, even for non-residence in his living, if he did not prolong his stay beyond the "thirty days." Every beneficed clergymen in the land may be guilty of that species of crime termed "a misdemeanour," and be sent to the treadmill for, say, twenty-eight days; and then not only would their "misdemeanour" be "no offence against the laws ecclesiastical," but their *non-residence* in their parishes, though occasioned by their residence in a county gaol, would not bring them within the reach of the "1st and 2nd of Victoria, cap. 106, sec. 54."

These Acts of Parliament are but poor make-shift devices for righting such wrongs as are now apparent in the discipline of the Church of England; but so long as she is willing to remain a "State Church," so long will she be "a Church in bonds." For the sake of prestige and property, she submits to be tyrannised over by "many masters;" and though *the Master* is continually saying to her, "Yet lackest thou one thing: sell all that thou hast, and come, FOLLOW ME," she is as continually going "away *sorrowful*," for she is "*very rich*."

Yours truly,
S. GOSSLING.

Bilston, August 15, 1862.

The Perils of Tight-rope Performances.—At Highbury Barn, London, on Thursday night, whilst Miss Young, the "Female Blondin," was on the rope, and fireworks were exploding, she lost her balance, caught the rope by her leg as she was falling, hung for a moment and then fell heavily on her head; one groan was heard, and she was carried in insensible. It appears that she received severe injury from the shake of the fall, her left hip was very severely injured, as was also her right shoulder. She is, however, progressing favourably.

Foreign and Colonial.

FRANCE.

The Emperor of the French reviewed on the 14th the National Guard of the Seine, the troops of the Imperial Guard, and those of the first *corps d'armée*. The Emperor was on horseback, and was accompanied by Prince Napoleon and the Prince Imperial. The Empress was on the ground in a carriage. The review took place in the Champs de Mars. There was no diplomatic reception and no Imperial speech. The public buildings and a great number of private houses were decorated with tri-coloured flags. Vast crowds were assembled at the doors of the theatres, where the public were admitted free. Rain began to fall heavily at eleven o'clock. In honour of the national *fête* the Emperor has either pardoned, or remitted the punishment of, 1,063 condemned persons in civil prisons; 148 National Guards convicted of breaches of discipline; and 782 military culprits.

At a dinner given on Saturday by M. Thouvenel to the members of the *corps diplomatique*, the Papal Nuncio proposed the health of the Emperor Napoleon. M. Thouvenel proposed, in reply, the toast of the different foreign Powers.

The Emperor of the French has received the new Minister of Spain, and addressed to him some words full of cordial feeling towards Spain, but was at the same time frank in referring to the recent estrangement between the two Governments. The Emperor, too, said something about "conciliatory intentions" on the part of the Spanish Government, and about future concord depending solely on the Queen of Spain, which would almost suggest the inference that the difference of opinion arising out of the events of the Mexican expedition was more serious than the public at the time believed.

The *Patrie* announces that the Marquis Pepoli has arrived in Paris. He is believed to be commissioned to submit to the Emperor a plan for the occupation of Rome by a mixed garrison of French and Italian troops.

In the programme brought out in the new journal *La France*, which is supposed to represent the views of the Empress, M. de la Gueronnière remarked that in Italy England, up to Solferino, was Austrian, is now Garibaldian, while France, "if she was at Rome from duty, will remain there from honour." She "recognises as a superior and permanent interest the necessity of maintaining the Pope in his territorial sovereignty, in order to secure against all human contingencies his spiritual sovereignty." It is said that the Emperor is displeased with this programme, and more especially with the sentence which relates to Rome. There is no call of honour on the French troops there. At all events, the *Constitutionnel* says it is authorised to declare that "the article by M. de la Gueronnière, on the policy of the Emperor, has not only not received the approbation in high quarters which has been reported, but has not even been officially communicated to the Cabinet of the Emperor."

The *Patrie* announces that the Cabinet of the Tuileries, appreciating the energy displayed by the Italian Government, has addressed a letter of congratulation to General Durando.

A treaty of commerce is in course of negotiation between France and Austria. Baron Hubner's visit to Paris is in a great degree connected with it.

M. Leon Pilles, the French consul at Palermo, has received orders to repair to Paris.

ITALY.

THE GARIBALDIAN MOVEMENT.

The telegraphic news from Sicily comes through official channels, and is of course favourable to the Government. From Caltanisetta, which is in the very centre of the island, Garibaldi went to Castrogiovanni, where volunteers were continually arriving. Their number is variously stated to be between 3,000 to 4,000. Garibaldi afterwards marched into Piazzo, in the south-west, in the direction of Catania, and was last heard of (on the 18th) at Aidone. Everywhere the youths of the country are leaving their avocation and following him, so that by the time he arrives at Catania it is expected he will have quite 10,000 men. Those who started from the camps in the mountains are armed.

Fresh troops, companies, battalions, and regiments are being shipped off to Sicily; General Ricotti, in command of the Royal forces, under Cugia, is spreading out his troops so as to surround the rebels with a vast military cordon, and Government has issued a circular to all the Royal authorities, and even the Syndics throughout the island, forbidding them any intercourse with Garibaldi and his followers, and bidding them withhold all provisions to them so long as they are assembled in arms.

General La Marmora, it is said, has given orders that Garibaldi should be arrested whenever and wherever he may happen to attempt a landing on the continent.

The embarkation of Garibaldians, who intended to pass through the Straits of Messina, had been prevented by cruisers. It is nevertheless believed that Garibaldi still intends to embark at Messina.

Demonstrations are incessant, even at Naples, under the muzzle of Castle St. Elmo's cannon, and under the stern eyes of La Marmora, who vainly warns the people against useless clamours, and strives to remind the people that by taking part in such tumults they would be acting in defiance to the King's Proclamation, to the vote of Parliament, and to the will of the constituted authorities.

There has been a popular demonstration at Milan. The people shouted, "We want Rome!" and "Garibaldi for ever!" The troops obliged the multitude to disperse.

The Emancipation Society has been dissolved by the Government.

It is stated that Baron Ricasoli has written a letter, of which the following version is given by the *Lombardo* :—

The monarchy is in danger. Its only chance of salvation is now to follow that movement of Garibaldi which it had not the sagacity to initiate. For my own part I declare, on the part of myself and my political friends, that we are ready either to follow or to lead this agitation, which is the offspring of necessity—the necessity for us to have Rome.

Whether the above letter be authentic or not, the immense sensation it has created in Italy augurs ill for the stability of the Ratazzi Cabinet.

PRUSSIA.

The Military Commission of the Prussian Chambers in its sitting on the 12th inst., rejected the vote for the expenses of the re-organisation of the army, amounting to 2,138,000 thalers. Only four members of the commission supported the vote.

In one of the semi-official papers of Berlin there is a leading article which declares that the course of action of the Prussian Government towards the Chamber depends upon the final vote on the army estimates, but that, in any case, it will act within the limits of the Constitution. In other words, if the Budget is reduced too much, the king will dissolve again, simply to gain time.

In the Federal Diet on the 14th, the project for the reform of the Federal Constitution, which has been introduced, was referred to a special committee. The representative of Prussia opposed and protested against the project. He considered unanimity upon the question of reform essential, and did not believe the proposed arrangement would prove satisfactory. The nation requires more. Prussia kept in view the measures really required. These were national representation and increased means of defence. The Federal Diet then adjourned until the 9th October.

POLAND.

The Grand Duke Constantine, on the occasion of the baptism of his son, gave 3,000 roubles to the poor of Warsaw. The Grand Duke and the Czarewitch Alexander, son of the Emperor Alexander, have visited the Marquis Wielopolski, to congratulate him on having miraculously escaped the attempted assassination.

Since then, on the 15th, a second attempt has been made on the life of the Marquis—Jean Ryontoa, a lithographic printer, having tried to stab him with a poignard. The weapon, however, only struck the lining of the carriage. It is said the blade was poisoned. He was seized by the second son of the Marquis.

Zarozinski, the man who attempted to assassinate the Grand Duke Constantine, and was tried *in public*, has been condemned to be shot. The sentence has been submitted to the Emperor for approval.

Wednesday being the anniversary of the union of Poland with Lithuania, a popular demonstration took place in Warsaw. The Polish women appeared in holiday garments, wearing tricoloured scarves, and meetings of the working classes took place to celebrate the occasion. The churches were visited by crowds.

CHINA.

The following is from the *China Mail* of the 27th June :—

The past fortnight has been marked by fewer incidents than usual in connection with the hostile proceedings against the rebels in the neighbourhood of Shanghai. The weather is no longer favourable for the excursions of troops, but though it were, there is reason to suppose that all operations at a distance of more than ten miles from Shanghai would be discontinued in the meantime. The large rebel force said to be advancing under Chung Wang has shown no signs of existence as yet; the only signs of Taeping life near Shanghai being the smoke of burning villages in the adjacent country. Of all the places captured during the campaign just closed only Sunkeong now remains in the hands of the allies. Tsingpoo was abandoned on the 19th inst., the rebels entering it at one side as we left it at the other. The mere numerical strength of these people, and the number they can therefore afford to lose while inflicting on our troops the slightest injury, has rendered them formidable in a sense we cannot afford to overlook. It is also to be recollected that the Taepings possess considerable military practice, and being quite aware that they are no match for us when they are even ten to one on a fair field, they will avoid regular battles and content themselves with harassing us on all sides round about. Their immediate reoccupation of the places we have abandoned shows an elasticity that will want, on our part, a prolonged and vigorous campaign or two to destroy. Shanghai is well protected for the present, reinforcements having arrived from the garrison at Tien-tsin. If we are to take the field, and endeavour to break up the power and destroy the prestige of the Taepings, large reinforcements will probably be sent from India. Reports from Nanking say that Wuhu has been taken by the Imperialists, and that strong detachments continue to arrive to assist in the siege, and, if possible, the capture of that city. A rumour that the Tien Wang is dead has been vended, but the report is most likely false. One encouraging feature in the present hostilities is the disaffection which is said to prevail among the Taepings themselves, whole bodies of them being described as ready to desert at the first good opportunity. It is strongly to be suspected that, in the rebel camp, much despotism and tyranny is practised, and that the few who adopted the cause at first as one of reformation have had their eyes opened to the grievous mistake they have made.

From Shanghai we hear that the Brigadier-General is putting everything into order against an attack on the settlement. A notification has been issued prohibiting the erection of buildings within a hundred and fifty

yards of the western line in the front and twenty in the rear; and around each post on the line must be maintained a clear space of fifty yards. Keepers of public-houses are forbidden to sell liquors of any kind to her Majesty's non-commissioned officers or soldiers.

Ningpo is quiet, the ejected rebels having retired to a distance. The contractors for arms are understood to be very angry at the turn matters have taken, and all the more so that the Encounter and Ringdove are keeping vigilant watch for fresh arrivals.

From Pekin we hear that forces are being despatched to strike a blow at Nanking. The Governor of Macao is at a short distance from the capital, waiting to be invited thither to make terms of a treaty between Portugal and China. All is quiet in the city.

At Tien-tsin trade has been impeded by reports of bandits (northern rebels) having captured two cities and interrupted communication along the main roads.

By telegraph we have news from Shanghai to the 3rd July, and from Canton to the 11th July. From Shanghai the report is that the rebels remain quiet. An American steamer, the Union Star, had been blown up, and several lives were lost. From Canton we hear that the Government of Manilla had stopped the transit of cargoes in the mail steamers between Manilla and Hong Kong. The American Minister had arrived in Japan.

FOREIGN MISCELLANY.

The Crown Princess of Prussia was safely delivered of a son, at Berlin, on the 14th inst.

The Viceroy of Egypt, who was suffering from an an internal complaint when he left London, has been getting worse, and his state begins to cause anxiety.

The Treaty with Belgium.—The Belgian Representative Chamber has, after three days' debate, agreed to the treaty of commerce with England by a majority of 73 to 10 votes.

Death of Mr. E. G. Wakefield.—The last mail from New Zealand brings intelligence of the death of Mr. Edward Gibbon Wakefield, who accomplished more for the improvement of colonisation during the last thirty years than any other man of the age.

Fearful Earthquake in Africa.—Acora, on the 10th of July, was visited by a severe earthquake; the shock lasted ten minutes. The strongest stone-built houses rocked to and fro, and fell—in fact, all the buildings are more or less destroyed. The English and Dutch forts are almost in ruins, and they are no longer habitable.

Prince Alfred, who is travelling in Russia, arrived at St. Petersburg on the 9th inst. His Royal Highness visited the public buildings and monuments of the city, but, as he travels in strict privacy, there was no official reception. The Japanese ambassadors reached St. Petersburg the day afterwards, and were the subjects of a public demonstration.

Another Gold Region has been discovered to the north of the northern limits of British Columbia, in the Indian country, known as the Stickeen country. This country is of vast extent, and belongs to Great Britain, except a strip or belt on the Pacific, some three hundred miles long by thirty miles broad, ceded to Russia by treaty in 1825. The Stickeen river drains an immense extent of country, the whole of which there is reason to believe is auriferous. Communication can be had by water from Victoria, Vancouver's Island, into the heart of the country at one tithe of the cost of carriage in British Columbia.

Death of General Beckwith.—This remarkable character expired on the 19th of July last, at Torre, the principal town or village, the little capital, of the Waldensian territory, or Protestant district of the Pinerolo valleys. The late general was engaged at Waterloo, lost one of his legs in the action, and retired on half-pay. While on one occasion at Apsley House, waiting for an audience with the Great Duke, to while away the time he glanced at the well-filled shelves, and took down a book, the first which came to his hand. It happened to be "Gilly's Waldenses." The colonel glanced at its contents, and turned over a few leaves, when, being summoned to the duke's sitting-room, he laid down the volume. The book had, however, made a deep impression upon the mind of Beckwith, who bought it at his bookseller's, read it with deep attention, courted its reverend author's acquaintance, and ransacked libraries for other works bearing upon the subject. After reading all he could find about the Waldenses, he determined to become acquainted with them, crossed the Channel and the Alps, and went up to the valleys, as so many English tourists did before, and continue to do after him. This, his first visit, happened in the summer of 1827. He finally settled amongst his Waldensian friends, and proved a great blessing to them. By his own means, and assistance received from English friends, he actually opened or restored 120 district schools. He enlarged the college, exchanged tuition in French for education in Italian—thus binding the Waldenses to Italy—and contributed most of the funds required for the Waldense Church in Turin. In all these endeavours he was powerfully seconded by his assiduous correspondent, Dr. Gilly, the Dean of Durham, the man who by his writings and by his incessant cares most powerfully contributed to stimulate the sympathies of English Protestants in behalf of their fellow-worshippers of the Pinerolo valleys. Late in life he married a Waldense girl, a well-educated person, according to the notions of the land, and one who showed herself in every way calculated to sweeten the cup of existence during the ten or eleven years of their wedded state. When in July he felt himself sinking, he hurried from Calais to his mountains, and died on the 19th inst. among his chosen people.

Coronation of the King of Madagascar.—We are much pleased to learn from a Mauritius journal (dated July 9) that the highly esteemed Bishop of Mauritius, Dr. Ryan, is about to form part of the mission which is deputed by the British Government to assist at the coronation of the King of Madagascar, Radama II. This interesting fact was announced by the Governor of the Mauritius to the council of the island in the following terms:—"I have great pleasure in learning that the head of the Protestant Church in this colony offered to go with the mission at his own expense." His lordship will present to the King a beautiful large Bible, with the autograph of her Majesty inscribed in it. The other members of the deputation are Major-General Johnstone, commander of the forces in the Mauritius, Captain Anson, inspector of police, and Captain Wilson, R.N., of H.M.S. Gorgon. The deputation will also take with them many valuable presents from the British Government to the new Sovereign. No doubt this mission will tend to increase the good feeling which already is felt in Madagascar towards our country, of which a touching instance is reported in the following letter received from an Itora officer, written in English:—"This is the news. As soon as our King, Radama II., heard of the death of Prince Albert, the consort of your Queen, he ordered twenty-one cannons to be fired, and he himself and his subjects at the capital used the mourning dress, and also he ordered twenty-one cannons to be fired at Tamatave (the port) as a sign of friendship between the two Governments." Surely this augurs well for a friendly reception of our deputation, and for encouragement to our Protestant missionaries.—*Record*. [A letter from Reunion, near Madagascar, the hotbed of the Jesuit missionaries, speaks of the activity of King Radama's enemies in the South and West, and of the necessity of calling in France that he may assert his authority over the whole island. The letter concludes:—"France alone has the power to undertake it. Military occupation is an element indispensable to the colonisation of the Malgache territory."]

THE DISTRESS IN LANCASHIRE.

Captain Palin's weekly returns of the state of employment in the mills at Manchester shows that there were last week 11,883 wholly out of employment, against 11,593 the preceding week. In other respects the report is favourable, the number in full employ being 22,121, against 21,928 last week; and the number on short time being 13,980, against 14,454 last week.

The returns for Preston, Oldham, Blackburn, Ashton, and other towns, show that more mills are being closed, and that the number of the destitute is increasing.

As the pressure of distress increases, through the stoppage of more mills, the working-classes from the country villages and towns flock to Manchester and the large centres of industry in great numbers, to ask alms in the streets, and beg from door to door. Great numbers go through the towns in groups singing such songs as they know, or, more commonly, singing sacred music, and pick up a good deal of money.

One firm, in the country, lately employing 2,000 people, now give them three days' wages per week, though not employing them. To prevent their hands going about begging in other towns they have issued an order that their workpeople shall muster at the mills every day, at a certain hour, and be kept there a short time to clean the machinery. This system will probably have to be adopted more generally.

The London Committee Relief Fund met on Friday, at the Mansion-house. Mr. Cotton took the chair. It was reported that the total amount received up to Thursday afternoon was 33,814*l.* 13*s.* 10*d.* From the representations made in the letters containing the applications for the relief, the distress seems to be rapidly on the increase. The Liverpool fund for the relief of the distress in Lancashire now amounted to 30,400*l.* It is stated that the members of the Savage Club intend to give a series of amateur dramatic performances in Manchester and Liverpool early next month for the benefit of the fund.

An operatives' meeting was held in Stevenson-square, Manchester, on Thursday night, at which the cotton question was fully and fairly discussed. A resolution was proposed and adopted unanimously, recommending a conference of trades connected with cotton, to be held at an early date, and urging that all classes of the community should adopt means to procure cotton from our own colonies, by forming additional cotton companies, and giving aid and influence to the cotton associations already established.

A committee appointed by the Wesleyan Conference for the purpose of suggesting measures for the relief of the distress in Lancashire and Cheshire have submitted their report. They recommend that public collections shall be made in all the Wesleyan chapels throughout Great Britain not later than the last Sabbath in September, and that donations shall also be solicited from the influential members of the congregations.

Collections were made in Clapham Chapel, on Sunday, after sermons by the Rev. J. H. Wilson, when the sum of 105*l.* was raised for the distressed Lancashire operatives. On Sunday morning, at East-parade Chapel, Leeds, after a sermon by the Rev. E. R. Conder, a collection was made on behalf of the unemployed in Lancashire, the amount contributed being 106*l.* 7*s.* The collection at Weigh-house Chapel, on Sunday week, 81*l.* 6*s.* 2*d.*, has been paid to the Mansion-house committee.

Postscript.

Wednesday, August 20.

THE ROMAN QUESTION.

Paris, August 19.

The journal *La France* of to-day says:—

"Garibaldi has been solicited to come to an understanding with the Italian Government. He is said to have replied that he would only lay down his arms on condition of the Italian Government entering into an arrangement with France for the latter Power to engage herself before Europe to quit Rome within a certain fixed period."

Yesterday the Emperor visited Said Pasha, whose health has improved.

His Majesty has left for the camp at Châlons.

THE POPE.

It is stated that the Pope has really applied to Spain for a ship, in case of accident, and that the Government of her Catholic Majesty is about to despatch—if it has not already despatched—the frigate Our Lady of Mount Carmel to Civita Vecchia.

ITALY.

Naples, August 19.

The *Official Journal* of to-day contains a letter from Palermo, stating that Garibaldi had gone to Leonforte. A demonstration in favour of Garibaldi has occurred at Modica. General Cugia has sent some flying columns to protect the roads to Messina. Intelligence from Catania states that the column of General Lamella has occupied Aderno, the point from which the roads to Messina and Catania diverge. The column of General Picotti has quitted Caltanisetta. Menotti Garibaldi set out upon the 15th with 500 volunteers from Leonforte towards Asaro. The movements of the regular troops are intended to prevent the volunteers from arriving at Catania. Tranquillity generally prevails in the province of Messina, and the majority of the population of Catania is favourable to the Government.

Turin, August 19 (Evening).

It is asserted that Garibaldi has entered Catania, and that no conflict has yet taken place between the royal troops and the volunteers.

AMERICA.

(Per Edinburgh, *vid* Queenstown.)

New York, August 7.

It is stated from Memphis that a fight occurred on the 3rd inst. between 4,000 Federals and Confederates. The latter, under the command of Jeff. Thompson, were driven back with great loss. No particulars are given.

A band of 1,000 guerillas attacked the town of Newark, Knox County, on August 1st. The place was defended by only seventy-five Federals, who were captured

Captain Brown, commander of the Confederate ram Arkansas, was wounded in the head while running the gauntlet of the Federal fleet.

Five hundred Boston merchants have pledged themselves to give their *employés* the situations they now occupy after they return from the war, if they volunteer immediately.

The Edinburgh called off Cape Race on the 11th inst., but received no later news than the 7th inst. The wires were broken at Nova Scotia.

The Exhibition was yesterday attended by 54,862 persons, notwithstanding that the Foresters' fête drew 83,720 persons to the Crystal Palace—the largest number that have ever entered the building in one day.

Lord Palmerston yesterday presented his portrait as Lord Warden of the Cinque Ports to the Town Council of Dover, who, in their turn, presented him with a flattering address. The town was in holiday attire, and the noble viscount was received with unbounded enthusiasm.

Charles Reynolds, the man who wrote the threatening letters to Baron Rothschild, was brought up at the Central Criminal Court yesterday for trial. He pleaded guilty, and was sentenced to five years' penal servitude.

The Roupell Forgeries.—The Roupell case at Guildford ended yesterday in a compromise, the defendant, Mr. Waite, undertaking to pay Mr. Richard Roupell 7,500*l.*, half the value of the estate which he had purchased of William Roupell, in return for which he was to have a good title given to him. The cross examination of William Roupell elicited further details of the frauds and forgeries which he had committed. He acknowledged that by means of his forgeries he had raised quite 300,000*l.* on the property left by his father, and that he had besides stolen about 10,000*l.* from him. A more extraordinary story was never told. At the close of the case William Roupell was taken before the magistrates at Guildford and committed for trial for perjury in respect of the forged will.

MARK LANE.—THIS DAY.

The fresh arrival of new English wheat to this morning's market was small, and the show of old produce was much restricted. Owing to the favourable change in the weather, there was less firmness in the trade, and Monday's advance in prices was barely maintained. New red wheat sold at from 52*s.* to 58*s.*, and white, 56*s.* to 64*s.* per quarter. There was a moderate supply of foreign wheat on the stands, and nearly all descriptions met a less active sale, yet factors were, for the most part, unwilling to make any concession as regards value.

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THE BICENTENARY COMMEMORATION.

Sunday next being St. Bartholomew's Day, we intend to devote a considerable portion of our next number to a description of the services of the day. In order that our record may be as complete as possible, we shall publish a gratis supplement. We shall be much obliged to all friends, ministers and laymen, both in town and country, who will furnish us, *not later than Tuesday morning next*, with the texts and subjects of sermons preached on the occasion, and the amount and object of the collections.

The Nonconformist.

WEDNESDAY, AUGUST 20, 1862.

SUMMARY.

The deluge of last week, which has happily been followed by settled sunshine, has increased anxiety relative to the forthcoming harvest. If the representations of the *Gardener's Chronicle* are not exaggerated, the hopes that have been indulged of an average wheat crop are not likely to be realised. Out of nearly two hundred reports to that paper, one only promises over an average, 37 an average, and no less than 150 under an average. Barley and oats are, however, more promising. The *Mark Lane Express*, also, gives equally unfavourable reports, based upon the prevalent blight and mildew. It is to be hoped that these estimates are founded on imperfect data, and that a continuance of fine weather will improve our present prospects. Indeed, it seems too early to form any definite conclusions on the subject, and we may yet indulge the hope that high prices will not come in during the next winter to sharpen the distress of our suffering operatives. Happily the harvest on the continent has been generally favourable; and America, notwithstanding the civil war, is ready to pour its surplus grain into our ports—the exportations of wheat even now averaging 110,000 quarters per week.

The report of the Manchester Cotton Company just issued shows that the manufacturers of the North have not been so negligent in providing a supply of that staple from India as is generally supposed. Mr. Heywood, their agent, states that besides Berar, where cotton is largely cultivated, and which will be shortly brought into railway communication with Bombay, the Company are doing their utmost to promote the growth of the plant in the Dharwar district, though they have been greatly hindered by the red-tapeism of Madras officials, and the want of good roads. But Sir Charles Wood is helping to overcome the first difficulty, and in another year it is hoped there will be a suitable highway from Canara, a very favourable soil, to the port of Sedashegur, where arrangements are being made for warehousing and shipping the cotton. Indian officials have been ordered to co-operate in every possible way, and the Manchester Company, though they object to cultivate the plant, undertake the duties of buyer, presser, and exporter. It is expected that by this agency there will be a large crop of cotton, grown from American seed, ready for our market next year.

Sir Charles Wood has more than realised the promises of the late Governor-General of India. Just before Parliament was prorogued he sent out a despatch to Calcutta, applying the system of land tenure that has been adopted with such salutary results in Bengal to the whole of India. The Secretary of State proposes, instead of a commutation of the land tax, which Lord Canning recommended, to grant a Permanent Settlement in all cases where it shall appear to the Government of India that the assessment of the land is not likely to admit of any considerable increase, such redemption to be determined by the rate of interest paid on Government securities. The *Spectator*, which describes in great detail the probable working of this social revolution, thus dwells upon its advantages:—"The great principle is acknowledged, that the cultivator is to enjoy the fruits of his labour, and within twenty years ninety millions of people,—the whole population of the Punjaub, the North-west, Madras, and Bombay,—will cease to be tenants at will, will be free to apply their toil and their money to the soil, certain that he who sows will also be permitted to reap. . . . Should the trade of India only grow as that of Bengal has grown, her exports in 1900 will be worth some eighty millions sterling, and her consumption of British goods will be greater than the whole of the existing export trade of Great Britain. There is no limit to the consuming power of two hundred millions of people placed on a fertile soil, and assured, for the first time, that the fruits of their toil shall be theirs."

At the Guildford assizes a marvellous story of villany has been disclosed, the hero of which is no less a person than Mr. Roupell, late M.P., for Lambeth. Being an illegitimate son, Mr. Roupell on his father's deathbed, in 1856, forged a will making over his immense wealth to his widow, who had an inordinate affection for her firstborn. The forged will superseded the one made only two days previously, and was allowed to be proved in the Court of Probate. From his doting mother the accomplished scoundrel found no difficulty in obtaining nearly all the wealth amassed by his father (from 200,000*l.* to 300,000*l.*) entered upon fashionable life, got into Parliament "through oceans of beer," gambled, and after a few years of profligate extravagance fled from the country a bankrupt. At Guildford yesterday, Roupell ostentatiously confessed his crimes, and was subsequently committed by the magistrate to take his trial for having forged a deed of gift purporting to have been made by his father to him, and in virtue of which the Norbiton Farm was conveyed to Mr. Wayte, the defendant in the action tried in that town. That estate is now, by arrangement, to be divided between Mr. Wayte and Roupell's brothers and sisters. The late member for Lambeth is, by his own confession, a forger, a swindler, a perjurer, and a thief. He will no doubt be sentenced to penal servitude for life, and at some future time, perhaps, be provided for by his relatives, whom he has, at the last extremity, endeavoured to serve by confessing his villany, and thereby defrauding an innocent man.

The Imperial fête of the 15th of August has passed and the oracle is dumb. Napoleon III. has no new policy to propound. He has, however, snubbed M. de la Guerronière for announcing in oracular terms that France is "in honour" bound to continue at Rome, and is said to be anxious to relegate the Roman question to a European Congress, which Lord Palmerston, fearful that the integrity of Turkey will be discussed, is unwilling to see assembled. But the course of events in Italy must compel the Emperor to depart from his temporising policy.

The success of the Garibaldian movement seems to be nearer than the most enthusiastic admirers of the great Italian hero could have thought possible. It was announced yesterday in *La France*—the new journal established specially to advocate the integrity of the temporal sovereignty of the Pope—that "Garibaldi has been solicited to come to an understanding with the Italian Government." By whom? Is it the Emperor himself that has indirectly preferred the request? Garibaldi's reply is characteristic of his wisdom and moderation. He will lay down his arms if France will agree to evacuate Rome within a certain fixed period.

Direct intelligence from Palermo, which does not pass through the manipulation of Turin officialism, shows that it is full time for the Emperor Napoleon to take his final decision. Garibaldi's followers have swollen to 15,000. Writing on the 14th inst., the *Daily News* correspondent unfolds a wondrous tale. "The garrisons go everywhere out of the general's way." In that city, a concert in support of Garibaldi's troops is got up, and General Cugia himself, the new Prefect—sent to stem the popular movement—takes fifty tickets. To the subscription fund raising in support of the Liberator's volunteers, town councils vote funds, and the Archbishop of Palermo and the aristocracy head the list. Other municipalities pass resolutions to furnish the volunteers with all they require, and Garibaldi issues treasury bills to indemnify them! And, according to the latest news, the popular idol has entered Catania in spite of, or with the tacit consent of, the Royal troops. The infection has spread from Sicily to Naples. "The enthusiasm is kindling from the Alps to the sea. Nothing short of Ratazzi's resignation, and a reconstruction of the Ministry by men less devoted to French policy, can save public order."

Telegraphic news from Shanghai states that the Taepings remain quiet and trade uninterrupted. It appears from prior accounts that though General Staveley confines himself to the defence of that port, he has only suspended active operations till the weather is more seasonable. The native troops raised by Colonel Ward, the "filibuster," so highly praised by General Michel, are already giving trouble to the British authorities, and it appears from official despatches that General Staveley is to raise and discipline 6,000 more of these troops in the European mode for the defence of Shanghai, and that 10,000 stand of arms are to be supplied from India. The *China Mail* indicates how inadequate are the resources of our officers to cope with the Taepings, speaks of their "numerical strength" and their "considerable military practice." It is added:—Their immediate reoccupation of the places we have abandoned shows an elasticity that will want, on our part, a prolonged and vigorous campaign or two to destroy. If we are to take the field and endeavour to break up the power and destroy the prestige of the Taepings, *large reinforcements will probably be sent from India.*" All these facts show that we have entered upon a contest which, if our Government persevere, will be very costly to us, and of no benefit to China.

The Federalists of America are awakening to a sense of their perilous position. The President has ordered a new levy of 300,000 from the state militia, in addition to the 300,000 volunteers asked for, but not forthcoming. If these 600,000 men, which with the troops on the field would constitute a huge armament of more than a million of armed soldiers in the Free States alone, could be easily obtained, the South might yet be conquered. But there are almost insuperable difficulties in the way. American citizens subscribe money, but decline to enlist. The fighting power of the nation seems to be exhausted. The mere rumour of a conscription has driven hosts of foreigners to repudiate their new nationality, while for the drafting of the militia, the consent of each separate State Government has first to obtained. But while the North is talking of raising huge armies, the South has an immensely-preponderating force in the field, sufficient to crush General Pope in the Shenandoah, if not to isolate and cut off General M'Clellan before he can be adequately reinforced. The great state of Kentucky exhibits strong symptoms of voting itself out of the Union and the fate of the whole Border States trembles in the balance. Most unfeignedly we regret the present aspect of affairs. The ultimate independence of the South is no longer a question, but the formation of a slave-holding Confederacy composed of the Gulf and Border States would be an outrage upon civilisation, and the greatest calamity that could befal unhappy America.

THE COTTON CONFERENCE.

The Conference held on Wednesday last in the Council-room of the Horticultural Society, between a deputation from the Cotton Supply Association and those of the International Exhibition Commissioners who represent countries in which cotton is produced, leads us to hope that we are at last approaching that stage of the cotton crisis in which effective means will be organised for feeding the industry of Lancashire and Lanarkshire with its necessary amount of raw material. Towards this "consummation devoutly to be wished," a most important preliminary step has been taken. Those who want cotton have compared notes with those who can grow cotton. The former have stated the present position and prospects of the trade—the latter have discussed the capabilities of particular climes and soils, and the difficulties to be overcome before they can furnish supplies to the market. The information mutually interchanged will probably constitute the basis of active operations—and the companies already formed, and probably others to be formed hereafter, will gather from this meeting both motive and guidance, not only for supplying an urgent commercial want, but also for achieving an incalculable national benefit.

We agree with one of the ablest of our weekly contemporaries that any attempt to apportion to this or the other class the blame of the present state of things is worse than useless, and will only aggravate a great calamity by converting it into a stimulant of bitter feelings. The singular feature of the case is that a misfortune the chance of the occurrence of which everybody could foresee, has come upon us in such a special and unanticipated shape that relief can only be naturally born of its extremity. It has suddenly overtaken us, but yet so as that no man could predict that

it would not as suddenly depart. The dearth has been as complete as if the whole crop of the season had been cut off; but, looking at the cause to which it was to be assigned, not the acutest nor most far-seeing broker in Liverpool could tell from month to month, whether that dearth would not be exchanged for abundance. Ordinarily, demand will insure supply—here the demand was urgent, but the supply has not come. Had the scarcity been a natural one—had it been such that all the world might have concluded what would be the final measure of the deficiency—there can be but little doubt that those unfailing motives which we call economical laws would have very speedily filled up the vacuum. But the scarcity has been an artificial one—the commodity existed in abundance—its transit hither was prevented by the caprice of human passion—and, although the effects of this artificial famine became more and more severe every week, and every week it became clearer and clearer that cotton-growers in other countries than America *might* realise large profits, no one could foretell whether they who might embark capital in the venture would see it come back with rich freights of interest, or witness the wreck of it within sight of a splendid success. This utter uncertainty paralysed the arms of enterprise. Nobody liked to speculate in such a game of chances, at least until the *data* were more reliable. So everybody waited, and the evil grew worse and worse—and, strange to say, the only confident hope which the case will admit of lies on the other side of the very worst. The cure is inseparably associated with the last stage of the disease. Were every ounce of cotton now in the storehouses and barns of the Southern States destroyed to-morrow, our cotton prospects would instantly begin to mend—because every capitalist would see that investment in cotton cultivation would be both safe and profitable. Things are now so far advanced towards that condition that for us there is no such article as American cotton, nor is likely to be for some time to come. When this fact becomes generally known, the commodity will work its way to us from every other available country in the world.

We rejoice to perceive that action is beginning. Adopting Cobbett's well-known figure, we may say, "The straw moves." An Algerian cotton company has been formed, as we understand, under responsible direction, both French and English, and with flattering prospects of success. But, we are also glad to perceive that advantage is about to be taken of the adaptability of our own colonies to cotton cultivation. The Jamaica Cotton Company has been formed some months, and is now, we believe, in active operation, though not on so extensive a scale, we fear, as its merits would warrant, and far less than the necessities of the times require. More recently, another joint-stock enterprise has been announced under the designation of "The Western Australia Cotton Company," which has received the support of a large number of manufacturers,—the Mayors of Manchester, Preston, Ashton-under-Lyne, Rochdall, Bolton, Stockport, and Salford, and the firms of Messrs. M'Clure, Lees and Wrigley, I. and W. Sidebolton, Shorrocks, Radcliff, and Rigby Murray. Such names we take to be a guarantee for the soundness of the undertaking, and for its intelligent, active and economical management. Ample proof exists that the soil and climate of Western Australia are fitted to produce cotton to any extent required by this country, and equal in quality to the best Sea Island. The only difficulty with which the company will have to contend, and doubtless it is a formidable one, is the absence of a numerous population of labourers. It may be overcome, of course; but it will take time to organise a sufficient immigration. Meanwhile, however, there is no ground for despondency. If the cotton districts have not already seen the worst of their privation, they are, we hope, drawing close to an interval of sensible relief. The last mail from India brings tidings of an enormous rise in the price of cotton at Bombay; and, under this magnetic attraction, it may be confidently anticipated that very large quantities will find their way thither from the interior, and be shipped off to Europe.

Delighted with these indications of activity, and entertaining sanguine hopes that the enormous industry which is at present smitten with paralysis will not be permanently impoverished, we still suspect that the cotton crisis has not yet accomplished the Providential purpose for which it has been permitted. The potato blight, a much sorer calamity for the sister isle, was Ireland's salvation. We look for some analogous result to this country from the cotton famine. Our most glorious births are ushered in by sharpest pangs—and when man's methods are largely interfered with by agencies he is unable to control, it generally follows that higher methods are waiting adoption. Perhaps, we have made too much of cotton, and have too exclusively relied on it, as was the case with the potato in Ireland. Perhaps we shall be led out of our present want into richer and more various abundance, in respect of the raw material of clothing, than any we have heretofore enjoyed. Other vegetable substances may be found to possess a fibre which, under proper manipulation, may surpass even cotton in valuable qualities—may be more easily reared, more readily manufactured, and more widely, because more cheaply, distributed. An immense and highly artificial industry, like that of the cotton manufacture, wholly dependent upon a single staple, and especially upon a single section of the human family for its culture, is always in a precarious position. It is as well, perhaps, that we should be taught this even by adversity, lest when the organised industry has developed itself to its largest possible proportions, a greater misfortune, more sudden, more extensive, more unmitigated, should peradventure befal it, and involve in ruin too large a number of the human race for anything approaching to adequate relief. We say nothing now of American slavery, which is evidently doomed—for to the extinction of that curse the privations of our cotton population can contribute, if at all, but very indirectly. But, as "necessity is the mother of invention," so we expect that Lancashire's sore need will stimulate Lancashire's ingenuity—and that, at some future day, men will look back upon the crisis through which we are passing as the precursor of a much brighter era both for labour and commerce than any which our beloved country has hitherto seen. These are our speculations and day-dreams. May they be realised!

GARIBALDI TRIUMPHANT.

If Garibaldi be now a madman there is method in his madness. He may have but a few thousand followers with him in Sicily, but by his resolute refusal to abandon his Roman enterprise, he is recalling his countrymen to a sense of forgotten duty, and telling them plainly that they must not be put off indefinitely from obtaining possession of their only possible capital by such bribes as the recognition of Italy by Russia and Prussia. For more than three weeks, against the command of his sovereign, and in the teeth of ministerial edicts and preparations, he has been repeating his solemn watchword, "Rome or Death," and observing unmoved the landing of regiment after regiment of royal troops on the island, the population of which are almost universally in his favour. No one in his senses believes that it is Garibaldi's intention to march upon Rome with an armed body of volunteers, and encounter the trained battalions of the French Empire. His evident design is so thoroughly to arouse Italy from end to end as to convince Napoleon III. that the Roman question will never be allowed again to sleep, and can only be settled in one way. There are already signs that his plan is beginning to take effect.

"Perfect tranquillity prevails throughout Sicily" is the burden of the daily telegrams from Turin. Of course it does. There is no intention on any side to provoke bloodshed, and there is as little probability of such a catastrophe. The encounter that took place between a small party of soldiers and some volunteers was an accident, for which the Prefect, General Cugia, was obliged to apologise to the incensed Palermitans. According to the most authentic accounts, Garibaldi was leisurely pursuing his way to Catania, with some 8,000 men comprising the young aristocracy of the island. "Everywhere," writes the correspondent of the *Daily News* at Palermo, "the population of the towns and villages, led by the municipal authorities and the priests, turn out to receive the hero. They vote two or three days' subsistence for the volunteers, *while the Royal troops and Government authorities go out of their way.*" Quite independently of the sympathy with Garibaldi's object felt by all, from the Prefect to the common soldier, the authorities, we are told, "do not dare to act vigorously." They are afraid to bring the troops into contact with the Garibaldian volunteers, knowing that they are brethren with common sympathies. "Three-fifths of the privates, and one-half of the officers, are known to be favourable to Garibadi; they would refuse to attack him, and the Government cannot reckon upon them." Thus Garibaldi, while Sicily is being garrisoned, and all the chief cities are bristling with soldiers sent to put down opposition to the Royal proclamation, moves about like an uncrowned monarch, and even declines the offer of a Government steamer to embark with twenty or more of his friends, and be taken to whatever point of the Italian continent he pleases.

Garibaldi chooses his own time, and adheres to his own plans. In due course, when the moral influence of the movement has worked upon Italy, he will doubtless pass across the Straits, perhaps alone, and appear in Calabria. We see no reason why what is taking place in Sicily should not be repeated in the Neapolitan provinces. Who is to arrest the Liberator? Where are the Italian troops to be found that will march against him? The same writer whom we have quoted above says:—"At Naples we found the same feeling; nobody believed in the possibility of a civil war; the idea that Italian rifles should be pointed against Garibaldi and his volunteers seemed too preposterous; but everybody declared that as soon as Garibaldi had crossed the Straits, he was the master of the Neapolitan kingdom, his name having won all hearts much more than Victor Emmanuel." We can readily therefore believe the statement that Ratazzi's appeals to the Emperor to surrender Rome "are incessant, daily, urgent, pathetic, imploring, almost agonising in their nature."

The Emperor Napoleon, if not premature in his congratulations to the Ratazzi Government on the vigour they have shown, is mistaken in the implied belief that the danger is now past. To counteract the consequences of Garibaldi's triumphal march through Naples, he was obliged to permit Victor Emmanuel's generals to conquer the Marches and Umbria. How will he now meet the Garibaldian movement, with which all Italy is ready to sympathise, if perchance it grow strong? It cannot be denied that Signor Ratazzi has in this matter carried out the Imperial behests. But what if the instruments of Government fail in the hour of need? Already public feeling in Italy is taking a turn which promises the speedy downfal of the Prime Minister "by the grace of the French Emperor." It is not against Garibaldi, but against Signor Ratazzi, that popular indignation is aroused. Italians do not forget that the Prime Minister, on his advent to power, coquetted with Garibaldi, that he winked at the enrolments against Austria, was privy to the Sarnico affair, and allowed the present agitation to attain a dangerous pass before an attempt was made to put it down.

If, then, Garibaldi has not reached Rome, he has sealed the fate of the Ratazzi Cabinet, which has allowed itself to become the tool of the Imperial will. So far he has opened afresh the Roman question. The double game of attempting to please the Emperor Napoleon and smile at the revolution is played out. It is said that Victor Emmanuel already regrets having been induced to sign the proclamation of the 3rd of August, and that Baron Ricasoli has declared that the salvation of the monarchy is involved "in following that movement of Garibaldi which it had not the sagacity to initiate." Thus is Garibaldi's enterprise working silently towards its final issue. In another three weeks the French Emperor may in vain insist on the suppression of a movement in the aim of which all faithful Italians, from the King downwards, are at one with Garibaldi.

It may be too late for Signor Ratazzi to change his policy and save his Cabinet. But Napoleon III. can yet peacefully and even gracefully concede the demands of Italy before they are wrested from him by a great national demonstration. The attempt to govern that country through a statesman subservient to the Tuileries has broken down. Garibaldi has already in three weeks breathed new life into his countrymen; and Sovereign, statesmen, army, and people, succumb to his magic influence. If now the Emperor sternly refuses to yield up Rome, he becomes the enemy of Italy, and encounters the unknown perils of chronic revolution.

CIVIL WAR IN THE NATIONAL SOCIETY.

People who strive to steer a middle course are proverbial for getting into difficulties. The reason is that the choice of a middle course is generally less a matter of conscience than of mere policy. No man who is possessed of an inflexible determination to be on the right path is always and invariably in the middle of the stream. Generally, indeed, he will be found anywhere but in the middle. A self-confident and shallow navigator may imagine, because, in calm weather, the middle is the safer and shorter course, that it is equally safe and short in foul weather. If he should, and should determine at the same time to keep to the middle, he will undoubtedly find himself, at one time or another, wrecked and ruined. And he will deserve to be so, because he has neglected the first rules of his art.

The National Society is, just now, in exactly such a difficulty as our imaginary navigator. When it was established it had a horror of Dissent. A Dissenting child—poor innocent—in a National school was a thing not to be imagined. What might not be the consequences of his presence? He might actually convert the whole school into Nonconformity! So it was ruled, that, as the King of Greece, no matter what

might be his convictions, must be a member of the Greek Church, so every little child attending a school in union with the National Society must be a budding Churchman. And therefore the rules of the society provided that "the children received into these schools be, without exception, instructed in the Liturgy and Catechism, and that, in conformity with the directions in that Liturgy, the children of each school do constantly attend Divine service in their parish church, or other place of worship under the Establishment." Bad charity this may have been, but it was undoubtedly consistent with good, sound, and high Churchmanship.

When the National Society adopted the above rule it was a purely voluntary society; it succeeded as a voluntary society; but, by-and-bye, it imagined that it would succeed better if it were patronised, helped, and cramped by the State. The people, however, had, unfortunately, not the same inflexible conscience with respect to the rigid Churchmanship of small children that was possessed by Dr. Bell and Mrs. Trimmer. Here was a difficulty! Shall conscience or policy rule? The National Society looked at the Liturgy and then looked at policy; looked at policy and then looked at the Liturgy. Which should it take? The committee voted for policy; and the rigid and inflexible Churchmanship of small children was decided to be not a *sine qua non* to their claim to be taught the alphabet, addition and subtraction, and the first rules of orthography.

The new terms of union with the National Society ran as follows:—"1. The children are to be instructed in the Holy Scriptures, and in the Liturgy and Catechism of the Church. 3. The children are to be regularly assembled for the purpose of attending Divine service in the parish church or other place of worship under the Establishment, unless such reason be assigned for their non-attendance as is satisfactory to the managers of the school." These terms, at first sight, look very much like the old terms. In fact, being Dissenters, we cannot see any difference between the old and the new. But that acute faculty which enables an Evangelical Churchman to subscribe *ex animo* to all and everything contained in the Book of Common Prayer, has enabled the Committee of the National Society to see a wide difference between them. Money wonderfully sharpens the intellectual vision, however it may blunt the moral. And so the committee discovered that the words "the children" did not mean *all* the children, but only some of them. Nay more, that it always and invariably meant some, and never, at any time, all of the children. It therefore ruled, in 1860, that no school, the trust-deed of which should provide that all the children should be taught the Liturgy and the Catechism, should be held to be admissible to union with the National Society.

High Churchmen are not characteristically a patient class of men, but when they are beaten they can retire for a time into a chafed silence. In that state it is not a very small matter which will provoke them into action—but what High Churchman could brook such a rule as this? No sooner, accordingly, was this rule passed and ascertained to be unquestionably authentic, than Archdeacon Denison and his friends placed their artillery in position. At the meeting of the National Society in 1861 Mr. Mayou prepared himself for an attack, which the Archbishop of York staved off by a rather sharp but inglorious manœuvre. In 1862 the Archbishop tried his hand a second time, but Mr. Mayou and Archdeacon Denison together were too much for him. They secured a promise that the obnoxious rule should be reconsidered in committee. That was some two months since—two months only, and now there is open war again in the ranks of the National Society.

Will it be believed that the High Churchmen of England have been a second time flouted? The Committee of the National Society have reconsidered their rule of 1860, and actually adhere to it. No school, the managers of which are compelled by the trust-deed to teach every child the Liturgy and Catechism can be admitted in union with the National Society. In vain has Mr. Mayou threatened them with amendments at their next annual meeting at Willis's-rooms. In vain does Archdeacon Denison proudly interrogate them. In vain Does Canon Trevor ask for explanations. In vain does the Rev. Mr. Boothby, rector of Whitwell, taunt them with using words in a "NON-NATURAL" sense. The Secretary, in reply to all his irate correspondents, plainly informs them that the Committee adhere to their decision; and he even has the temerity to support its consistency with argument. The final result is communicated in last week's *Guardian*—it is once more war to the knife between the High Church party and the National Society. "A storm," says that journal, "is brewing among the members of the National Society, which may lead, it is to be feared, to a renewal of the contests that some years ago conferred a doubtful distinction on its annual meeting."

We scarcely know whether we ought to express regret or gratification that the claims of Dissenters to an equal participation in all the advantages—real or supposed—derived from the assistance given by the State in aid of National Education is the cause of the present quarrel. Both the parties to this controversy acknowledge that the real question at issue is the expediency of admitting the children of "unbaptized" Dissenters to National Schools. The *Guardian* says that it is "far from saying that under certain circumstances the plan of opening school doors as widely as possible to Dissenters may not be wise and liberal. There may be, on the other hand, some circumstances in which their exclusion becomes a duty. The Committee of the National Society takes upon itself to decide that in no case such exclusion shall be lawful. Whether there be a Dissenting school in the place or not—whether the Dissenting school admits or rejects (*sic!*) the children of the Church—whether the Dissent be conscientious or political—the founders of schools must, according to the interpretation of the Terms of Union, admit Dissenters to their institutions." This is a High Church deliverance. "Circumstances in which their exclusion becomes a duty"! Exclusion from schools which they are taxed to support! Well, the National Society tried this system for many years, and it abandoned it because, we suppose, it came to the conclusion, not that it was contrary to right principle, but that it was simply inexpedient and impolitic in all cases to continue it. We now say that Dissenters neither respect nor are grateful for its decision. What they claim they claim as a right, and not as a privilege. Having based its rule simply on the lowest expediency, the National Society deserves to be involved in the difficulties which now threaten it. Ultimately, there can be no doubt, it will have to choose between two parties. It must either broaden its present basis or narrow it—become more undenominational or strictly Church and Church only. The pressure of Government, as is shown by the recent correspondence between the Bishop of Bath and Wells and the Secretary of the Privy Council Committee, in which the Secretary informs the Bishop that their Lordships "regard the provision of education for the whole of the labouring poor as the end of the present system, and the promotion of denominational schools as the *means*," is to compel it to relax its rules. The pressure of a large section of its supporters is to compel it to narrow them. The result will be State-aid with State-policy, or no State-aid and Church principles. When the day for decision arrives, the National Society, like the Church, in all probability, will find that the years in which it has held its principles in abeyance for the sake of a factitious support have been the years in which the principles of Nonconformity and Voluntaryism have most thriven and prospered. It enjoys now neither the respect of Dissenters nor the confidence of consistent Churchmen, and there is "civil war in its ranks." We should not be at all surprised if the war should lead to an open and final rupture. In that case, good-bye to the educational supremacy of the National Society!

FUSSINESS.

CAN any of our correspondents tell us why a dog puts his nose to the ground and turns round three times before he lies down to sleep? Or, if this is too puzzling a question for him, would he oblige us with information as to why ostlers invariably hiss during the performance of their work, no matter what it may be? Possibly, there may be in the one case, a natural, and in the other a technical, reason for what seems to us, in our ignorance, such a surplus expenditure of energy. Not being ourselves acquainted with it, in either the one or the other, we have done what people in such circumstances are very apt to do—namely, rushed to the conclusion that there *is* none. And indeed, if there be, we don't know what use we could turn it to, even if any of our readers should communicate it to us—whereas the assumption that no reason can be assigned for either of the phenomena we have mentioned will make them serve our present purpose as illustrations of fussiness. The three turns of the dog, and the perpetual hiss of the ostler being, as we suppose, entirely gratuitous, and contributing nothing whatever to the thing to be done, but merely calling attention to the doing of it, mark off, in a concrete form, precisely that habit upon which we are about to say a few words. And, let us add, if an additional illustration were needed, the reader may, if he pleases, regard this opening paragraph as itself supplying just the one he wants.

We do not believe that man is predisposed by nature to be fussy. The habit, we imagine, is one of the fungous growths due to civilisation. Nature usually does her work with wonderful quiet. All her grandest performances are done in silence. The noise of axes and hammers is not heard in the uprearing of the temple of beauty of which she is the builder. You seldom see her at work, but it is always done in due season. She makes no parade of her machinery, though studious inquirers may, here and there, get a sight of it, if they will. She never boasts how busy she is. You detect in her movements no indications of flurry—no accompanying contortions, as it were, of the countenance—no visible sign of effort. Yet what marvellous and immeasurable changes she is evermore superintending! What an infinity of operations she unceasingly conducts! No, Nature is not fussy—for all her works are characterised by the most exquisite repose.

Man can admire, but he too seldom imitates, this "hiding of strength." Generally speaking, he makes as great a show of it as he can—and often contrives to give it a more imposing appearance than it deserves. The greatest of the race—they who have left the deepest impression upon the expanse of time—have done their work with the least fuss, and were scarcely known to their own generation as engaged upon any important work at all. And so it happens that we know very little of our foremost men, save, indeed, by the mark they have left behind them. This reticence, however, is anything but common. For the most part, we make a great splash with our little achievements—often the greater in proportion to their littleness. Like rude country carts, which do not carry a tithe of what is contained in a railway wagon, but the wheels of which make a deal more noise, so we, albeit our load is but a modest one, let all the neighbourhood hear us when we move under it. Something of fussiness seems to appertain to most of us—but, of course, in different phases and degrees. Some men are fussy in all that they do—some only in particular departments of action. We shall give an instance or two by way of exemplification. Our readers, out of their stores of observation, will be able to vary them *ad libitum*, and, we may almost say, *ad infinitum*.

Our first picture comes from the region of domestic service. We can all appreciate the difference between a servant who does what her duty requires her to do, but is herself seldom seen and scarcely ever heard, and one who also despatches her work with equal regularity, but makes every member of the family annoyingly conversant every hour in the day with her precise whereabouts. Now, we class ourselves with those who hold themselves indebted far beyond the wages paid to those who do the labour of the household, and we like to cherish, and, in every fitting manner, to express, our sense of indebtedness. There are some servants, however, whose fussiness goes far to cancel our obligations. They are always reminding you, in a very obtrusive, though involuntary way, that they are about their work. Their clatter is everywhere. They do everything with a surplusage of effort. They blunder upon you at the most inconvenient times, and in the most inconvenient places. They compel every implement they handle to make the whole house acquainted with its rough usage. The floors resound beneath their heavy footsteps. The doors bang after them with an abruptness that jars most unpleasantly upon your nerves. Their voices, usually pitched in a high key, would mislead strangers into the belief that they are giving vent to a storm of passion. They weary and exhaust you by making you participants in all their labours. This turmoil is quite unnecessary, as you have sometimes the good fortune to find practical proof of. Another servant enters your household who has just the same work to do, and does it quite as efficiently—but the change is like a calm after a tempest. The clockwork goes on as before, but you are not worried with its loud ticking. You know that things are done—but you know nothing of the time and process of doing it. Great is the addition to your comfort—and you owe it to the absence of fussiness.

A similar difference may be observed in a somewhat higher sphere. Some men carry on their business in an atmosphere perpetually turbid with fuss. They thrust upon your unwilling notice all its processes, and positively fatigue you with their waste of effort. They are not content with doing—they must do with as much ostentation as possible. They give their orders, they correspond with their customers, they issue their circulars, they make their promises, they flourish their very signatures, with a manifest excess of whatever their duties require—wrap up all their transactions in an envelope of noisy pretence. Other men will get through an equal amount of work without making the smallest

stir—but this the fussy man does not seem to understand. He bores you when there is no need for it. He forces you to share the inconvenience and discomfort of his own want of repose. He exacts from you much that you are sensible you might just as well have been spared. And, as to his subordinates, he gratuitously goads them to an extent that lets off in irritation half their motive power. He may not be ill-natured—he is simply fussy—makes the mistake of supposing that nothing can go on properly without his meddling, and that unless his hand is seen and felt everywhere, the machinery will be sure to break down. The habit is a great misfortune. It keeps the subject of it in a permanent state of perspiration, and makes everybody uncomfortably hot who has anything to do with him.

You will see the same restless egotism exhibited by some people in their hospitality, with even more unpleasant effect, because it comes closer home to you. Few things are more disagreeable than being overdone with a show of kindness—surfeited with that which in moderation delights you. Men in general do not like to feel burdensome to their friends, and they cannot escape the feeling that they *are* burdensome when they are treated with an excess of ceremonious attention. It is the mistake of the fussy to suppose that their guests must be unhappy unless they are doing something to please them. The kindest activity in the world becomes wearisome unless intermingled with due seasons of repose. What is more pleasant than sunshine? but even sunshine would become intolerable unless it were relieved by intervals of shade and darkness. To enjoy hospitality is like basking in the bright beams of day—but even from these we like occasionally to retire. The truest hospitality is the least obtrusive—thinks much how to please a guest, but suffers not its thoughts to appear except in the consummation—studies his comfort, but conceals the study. Loudness is nowhere more distressing than in acts of attention towards those who temporarily accept us for their host.

If any work of man should be modest, retiring, and even evasive in the manner of its performance, preeminently his charity should be so. The pure gem, however, oftener than not, we fear, is spoiled by a setting of fussiness. Too many of the gentler sex who really care for and aim at relieving the wants of the poor, rub the bloom off their benevolence in endeavours to impress the recipients of it with a sense of its value. When charity becomes officious, and takes upon itself airs of patronage and authority, it mingles gall with honey. A gift seasoned with reproving advice seldom finds its way to the heart. "I wish to do you a service" is the language of the act—"I wish you to feel how great is that service" is the language of the manner of it. But there is another and more objectionable form in which fussiness beclouds men's charity. Ever since the time when the Pharisees, in doing their alms, had a trumpet blown before them to call thereto the attention of the world, the same propensity has been eagerly indulged, notwithstanding its condemnation by Him who knows best what shape charity should take. Our subscription lists are our trumpets. Some men never give but with an eye to the advertising of their gifts. If their liberality cannot make a fuss, they can discern no adequate motive for its exercise. And, in truth, the way of society, just now, appears to make loudness an all-but-indispensable characteristic of benevolence. Charity was never more active—but then it was never more noisy. It lives in public. It keeps itself going by all sorts of sonorous methods. It creates, by the variety and frequency of its manifestations, a perfect hubbub. It is a pity—an infinite pity—but one doesn't see how to deal with it, nor care to stop the machine in order to put an end to its ceaseless clatter. We can only look back with sighing regret to the beautiful precept, "Let not thy left hand know what thy right hand doeth," and wonder when it will be generally exemplified.

Stolen Bank-note Paper.—Great excitement prevailed in the City on Saturday, in consequence of the discovery that a quantity of Bank of England note paper had been stolen from the mills of the manufacturers, Messrs. Portal and Co., Laverstoke, near Whitchurch, Hampshire, and used in the fabrication of forged notes. The Bank has offered a reward of 500*l.* for information leading to the apprehension and conviction of any person concerned in stealing the paper; and a further reward of 1,000*l.* for information leading to the apprehension and conviction of any person concerned in the fabrication of forged notes by means of such paper. The public are warned to be on their guard against forged notes.

Within the space of thirty-two years—that is, from 1827 to 1858 inclusively—no less than 92,662 suicides have been committed in France.

THE CIVIL WAR IN AMERICA.

President Lincoln has officially ordered 300,000 men to be drafted from the militia to serve for nine months. If the 300,000 volunteers previously called for are not enrolled by the 15th August, the deficiency will be made up by a special draft from the militia. The drafting order has caused considerable excitement, and large crowds in New York were applying for exemption papers. An Irish mob attacked a factory in Brooklyn where negroes are employed, and threatened to burn the premises with the negroes inside. The latter were, however, protected by the police, who succeeded in restoring order. The only cause assigned for the disturbance is the growing antipathy to negroes. The New York Enlistment Committee urge a general arming and drilling of the people. It is generally supposed that drafting will commence in the State of New York in the middle of August. Several persons have been arrested in the streets of New York for speaking unfavourably of war, and declaring that they could not suffer drafting.

The military news is not of great importance, and is contradictory. By intelligence to Aug. 1, it was stated that "the Confederates maintain their lines south of the Chickahominy, in M'Clellan's rear, and are massing bodies of troops on the opposite side of the James River. They also hold the line of the James River, between the Federals and Richmond, and have erected strong batteries on both sides of the river, which they likewise hold for some distance below General M'Clellan's position. The Confederates opened fire on the 31st ult. with light artillery, from the opposite bank of the James River, on the Federal mail boats and shipping, and the encampments near Harrison Landing, killing and wounding several Federals. The Federal batteries replied, and silenced the Confederates." The advices to August 5 give a statement which is hardly reconcilable with the above, viz., that fifteen hundred men of General M'Clellan's army had crossed the south side of the James River. It is supposed that an advance on Fort Darling may be made from the south side.

Stringent orders have been issued by the War Department in regard to officers and privates of the army absent from their posts. All those who shall continue absent without sufficient cause after the 11th August are to be regarded and treated as deserters. The *New York Times* says that this order will return 10,000 sound men to the army, or drive 10,000 cowardly leeches in disgrace from the Treasury.

The rate of loss among the Federal troops is reported by the Sanitary Commission at about ten thousand men a month from all causes, the deaths and invaliding from wounds and sickness rising as high as seven thousand men a month.

A new Merrimac and another ram built at Richmond have appeared in the James River, and came down as far as Turkey Bend. The Federal gunboats took up a position in line of battle, but no engagement ensued. Seven vessels of Porter's mortar fleet have arrived at Hampton Roads, and five more are expected.

General Pope's force has crossed the Rapidan, and captured Orange Court House, driving thence two regiments of Confederate cavalry. His army is said to be very strong in numbers. The Confederates are reported in heavy force at Gordonsville.

There is now definite information that the Federal flotilla has for the present abandoned the siege of Vicksburg, owing partly to the great sickness that prevailed among the men. More than half the crew were unfit for duty. Bragg was at Vicksburg with 20,000 men, but was scarce of horses. It is rumoured that the fleet has returned to Memphis.

Reports from the Yazoo River, where the Confederate gunboat Arkansas was fitted out, state that the Confederates have there a powerful little ram fleet, together with a large squadron of river steamers. A peculiarly constructed raft, and an efficient battery on the shore, are said to defend the river against a hostile force.

From New Orleans it was reported that General Butler had ordered that all negroes sent by their masters to the Federals should be regarded as emancipated. Masters had endeavoured in many cases to reclaim them. General Butler, in a note to Reverdy Johnson, says no merchandise, whether cotton or sugar, will in any event be seized or confiscated by the United States' authorities there. The price of flour had fallen 16 dols. per barrel.

The Confederates are said to have an ingeniously contrived raft at Liverpool, sixty miles from New Orleans, which was a perfect lock against ascending boats, and also a battery at that point.

It is reported from Cairo that ten iron-clad gunboats, purchased by the Confederates in England, have forcibly broken the Mobile blockade, and that Mobile is now open. The report is not credited, but nevertheless causes immense excitement.

There is grave news from the West. The Governor of Kentucky has convened the Legislature to consider the military situation in Kentucky, and the late action of the Federals touching slavery, and to provide for the safety of Kentucky institutions. This looks like another attempt to vote Kentucky out of the Union. Ex-Governor Wickliffe, of Kentucky, lately made a speech, declaring that, to save the Union, it was necessary to throw over all Abolitionists, and denouncing the emancipation and confiscation policy. Guerilla conflicts are active all over the Border States. Cotton in considerable quantities is said to have been burned near Columbia, Tennessee. Morgan's guerillas are supposed to be at Knoxville, Tennessee.

The British steamer Menthis has arrived at New York in charge of a prize crew. She was captured while coming out of Charleston Harbour with 1,500 bales of cotton on board.

The *Nassau Guardian* of the 26th says:—"The Federal steamer Odirondac chased the British steamer Herald, Captain Coreller, to within two miles of Nassau Harbour, throwing shot and shell at the Herald all the way. The Herald entered the harbour safely. The captain of the British steamer Greyhound has protested, and the matter will be referred to the Home Government."

The news of the withdrawal of Mr. Lindsay's motion for intervention in the English House of Commons was favourably received here.

The Mayor of New York has recommended the appropriation of 1,000,000 dols. for the construction of rams and gunboats for the defence of New York harbour.

The President has declined to accept the negro regiments as soldiers, but will avail himself of them as labourers. Governor Sprague, of Rhode Island, is raising a coloured regiment for the war.

The following are the latest telegrams, per Cape Race:—

New York, August 7.

The steamer Golden Gate, which left San Francisco on the 21st ult. for Panama, was burnt to the water's edge on the 27th off Mansanalla. Of the 230 passengers she had on board 180 are reported lost, together with all the specie, amounting to upwards of 1,000,000 dols. A private despatch says that the steamer was beached, and that there was a chance of saving the specie.

New York, August 7 (Evening).

A reconnoissance in force has been made from General M'Clellan's army to Malvern Hill, White Oak Swamp Bridge, and Newmarket, within ten miles of Richmond. At Malvern Hill two Confederate regiments and a battery were encountered, but they fled after a slight engagement, leaving 100 prisoners. At Newmarket two Confederate brigades were met, and the Federals retired. The Federals are camped at Malvern Hill, but it is reported that a large force of Confederates is now moving to retake the position.

Speculation is rife concerning the future Federal and Confederate military movements, but nothing definite has been ascertained of the future plan of campaign. Important movements are expected at any moment.

The report of the evacuation of Richmond has not been confirmed.

THE PRESIDENT AT A MASS MEETING.

A large war meeting was held at Washington on the 6th, at which President Lincoln made a speech. He denied that there was any quarrel between M'Clellan and the Secretary of War. The attitude of M'Clellan and the Secretary of War was such that they could only wish to be successful. If commanders in the field cannot be successful, then the Secretary of War and the President himself, for the time being master of them both, cannot but be failures. Sometimes there was a dispute about how many men M'Clellan had received. Those who wished to disparage him said that he had received a very large number, and those who wished to disparage the Secretary of War insisted that he had a very small number. The basis for this is, that there was always a wide difference between M'Clellan's rolls and the men fit for duty. Those who would disparage M'Clellan talk of the grand total on paper; and those who would disparage the Secretary of War talk of those at present fit for duty. M'Clellan sometimes asked for things which the Secretary of War could not give him. M Clellan was not to be blamed for asking, and the Secretary of War was not to blame for not giving when he had none to give. He (the President) had no accusation to bring against the Secretary of War. He believed him to be a brave and able man, and he (the President) stood there, as justice required him to do, to take upon himself what had been charged upon the Secretary of War.

Strong "No surrender" resolutions were passed, one for sustaining the Federal Government "under any circumstances." One expression is as follows:—"Let the Union be preserved or the country made a desert." Ex Governor Boutwell, of Massachusetts, made a speech in favour of the emancipation of slaves.

THE SUPPLY OF COTTON.

An interesting conference took place on Wednesday last in the Council-room of the Horticultural Society at South Kensington, between a deputation from the Cotton Supply Association of Manchester and the Commissioners and other representatives of countries showing cotton samples in the International Exhibition. The object of the conference was to discuss the best methods of insuring increased supplies of cotton from various sources. Mr. J. Cheetham, the president of the association, was in the chair, supported by Mr. Thomas Mosely, Mr. W. Wanklyn, Mr. E. Walmsley, Mr. Hugh Mason, and Mr. W. Armitage, members of the Association, with Mr. S. O. Sutton, the *interim* secretary. There was a considerable attendance of Commissioners and other gentlemen representing the following cotton-producing countries:—Mauritius, West Indies, Greece, Costa Rica, Spain, Malta, Italy, France, Turkey, West Africa, Portugal, Australia, Peru, &c. Upon tables in the room were ranged samples of cotton of various qualities, with the present market price affixed to them, and the papers and pamphlets published by the association were distributed liberally among those present.

The Chairman, in his opening statement, said that hitherto America had furnished the chief supplies of cotton, not only to this country, but to the world. The value of the American crop was estimated at the close of 1860, which was the year of their largest growth, at 40,000,000*l.* Now, it wa

very evident that for many years to come America could never attain to the position which she had lost, and there were some persons who believed that under no circumstances could she ever resume that position. Even supposing that the South was severed from the North and resumed its production of cotton, the question of slave labour would ultimately have to be settled, and that settlement, whenever it came, would necessarily decrease the quantity of cotton which the South had been in the habit of producing. Of this 40,000,000*l.* he estimated that they, the representatives of cotton-producing countries, should strive to obtain at least 20,000,000*l.* The planters of America declared that they could not grow cotton at 4d. per lb., and the average price had never been under 6d., while there was every probability that it would not range at less than 8d. or 9d. The question for the consideration of those present was whether their respective countries could produce cotton for delivery here at 6d. per pound, because, if so, they were perfectly safe in any future competition with America. In Brazil, for many years past, the cultivation of sugar had been found more profitable than the growth of cotton, and this also was a reason why our West India colonies furnished no supply of the staple. But an association had been lately formed in Rio Janeiro for the diffusion of information upon the cotton growth, and such associations would, he suggested, be found valuable in other places. In Australia the soil was admirably adapted for the produce of cotton, and there were none of the frosts which were a perpetual hindrance to the American cultivators. But, save and except India, nearly all these countries complained of a want of labour. This was the dilemma of Australia. The association would be very happy to give them any advice in its power with regard to seed, and improved cleansing machines and implements. (Hear, hear.)

Mr. Marsh, on the part of Australia, said that the real question was one of price. Under existing circumstances, Queensland could not supply cotton at 6d. or 8d. per lb. Mr. Cave, M.P., chairman of the West India Committee, and representing especially Barbadoes, said that every island in the West Indies could grow cotton perfectly well. He could hold out little hope of any immediate supply of cotton from the West Indies; but, if capital and labour were forthcoming, land quite fit for the growth of cotton could be had for almost nothing. The Count De Villa Maior, who addressed the meeting in French, said that cotton could be produced in Angola for 4d. per lb. Com. G. Devincenzi, Commissioner for Italy, said that in Southern Italy, especially in the provinces bordering on the Ionian Sea, there was abundance of land in every way suited to the production of cotton, and since the cotton crisis here the Italian Government had looked to see whether they could not develop this production. Mr. J. Gerstenberg, representing Ecuador, and being connected with New Granada, said that cotton might be produced there to an enormous extent—enough to supply the whole world, and land fit for its cultivation was to be had at 1s. an acre. Mr. Ferro alluded to efforts which had been made in Malta to meet the want of cotton here, and excited some surprise by stating that whereas last year 250,000lb. has been grown on the island, the probable yield this year would be 1,000,000lb. (Hear, hear.) Mr. Hemming, speaking in the name of Venezuela, said that the Government desired to afford every possible assistance for the introduction of capital and its employment in the cultivation of cotton. Mr. Sedgwick S. Cowper said that in New South Wales they had the advantage of being able to procure Chinese labour at a reasonable rate, and he believed that cotton might be grown there at a good profit. Mr. Kendall furnished the meeting with some details as to the growth of cotton in Peru, where the cotton plant, he said, was indigenous; there were no frosts, and all the cotton-producing districts were near to the ports of embarcation. Mr. Hodgson, Commissioner for Queensland, said that two-and-a-half years since they formed two cotton companies, which were now flourishing, and the shareholders were drawing a good interest for their capital. Labour was the great stumbling-block in Queensland, but there was a growing feeling in favour of the introduction of coolies. Mr. Morris said that many thousand acres were available for the cultivation of cotton in the Mauritius, but the want felt was of a certain market for the disposal of the produce. If 6d. per pound could be realised for it, large quantities would be produced. In Madagascar an excellent field was open, and any quantity of cotton might be grown there. Labour was abundant and cheap in Madagascar, and the transit was easy. Mr. Simmonds spoke as representing Siam and Dominica, two cotton-producing countries, and called attention to the capabilities of our South African colonies, Natal having sent samples of cotton to the Exhibition. Mr. J. G. Knight said that the colony of Victoria was believed to be well adapted for the cultivation of cotton, and a private gentleman had commenced by planting 100 acres there. Mr. Ralston pointed to Liberia as able to produce its quota of cotton. Suitable land was in the greatest abundance. What they wanted was skilled labour. Dr. Forbes Watson said that in India there was abundant labour, and the power of producing cotton more cheaply than in any country on the face of the earth—namely, at 2d. or 2½d. per pound. India had at short notice doubled the usual quantity sent to this country, but this year the supply would be no more than last year, for they must not expect to get more from a country which had not yet been tapped. As to quality, abundant proof had been afforded that they could supply cotton of the exact kind required at Manchester.

Mr. Hugh Mason, as one of the directors of the Cotton Supply Association, said he should be sorry if anybody supposed that anything had been said to discourage the cultivation of Indian cotton. But in all their official transactions with the Secretaries of State for the time being none had shown them the sympathy and interest which they might have expected except Lord Stanley. The present Secretary of State for India had more than twice or thrice shown them the cold shoulder, and there was great reason to complain that with the single exception he had mentioned, no Secretary of State had done his duty as he ought to have done on this great question. It was said that Lancashire men ought to show the example in investing their capital for the development of the cotton growth. But they, like other men, had worked hard for their money, and, having done so, did not like to risk it at a time like this, when, as it was, they saw their capital daily becoming smaller and smaller. Speaking as an individual, he firmly believed that the industrial arrangements of the United States for the production of cotton were completely thrown out of joint, and that all other countries prepared to compete with America in the growth of cotton might do so with perfect safety, and with the certainty that they would be rewarded for their investment. (Hear.)

Mr. Wanklyn, a member of the association, and the author of the report on the cotton samples in the Exhibition alluded to by the chairman, doubted whether the crop said to exist in the Southern States really was stowed there. He was told that a very large quantity had been used by the Confederates in the coarse manufactures necessary for the use of their armies, and that there hardly remained 2,000,000 bales in the Southern States. The supplies sent to this country from other sources had largely increased since the war in America, and before the end of the year they hoped to have very large and important supplies from many new sources. The association had had endless inquiries for information and assistance from persons who intended to proceed to Australia, Africa, Egypt, and Syria for the purpose of growing cotton, but there had never yet appeared one person who was going to India with this object. He thought that this showed that there was something radically wrong in the Administration, and that there were some insurmountable obstacles which prevented the introduction of British capital and industry into the country. It was true that a company had been started, but he was speaking of private enterprise.

The Chairman having thanked the gentlemen present for the valuable information which they had contributed,

The proceedings terminated with a vote of thanks to Mr. Cheetham for his conduct in the chair.

The deputation and the representatives from the cotton-producing countries afterwards dined together in the Exhibition.

Court, Official, and Personal News.

Her Majesty is still at Balmoral. Mr. Theed has arrived at the Castle with the cast of his statue of the Prince Consort, in the Highland dress, which her Majesty has desired to be placed at the foot of the staircase where the marble one is ultimately to be placed.

The Prince of Wales has addressed a letter to the Earl of Derby, as chairman of the committee appointed to advise her Majesty in reference to the Prince Consort Memorial, expressing the great pleasure with which his Royal Highness had read the recommendations contained in the report of the committee; and intimating his intention of subscribing, at the proper time, the sum of 2,000*l.* towards the erection of the central hall suggested as one portion of the general plan.

The Prince Consort's Mausoleum, at Frogmore, is rapidly approaching completion.

The Prince of Wales has been grouse-shooting since the 12th, over a range of hill and dale on the opposite side of the Dee. This property is held by her Majesty under lease from Mr. Farquharson.

Lord Palmerston quitted town on Saturday for his official residence, Walmer Castle. Lady Palmerston accompanied the noble viscount, whose stay at Walmer is expected to be limited to a week. The Duke of Newcastle proceeded on Monday to Balmoral, where he relieves Sir G. Grey as the Secretary of State in attendance on the Queen. Lord Granville left London in the early part of the week for Paris. The Lord Chancellor, the Duke of Argyll, the Duke of Somerset, Mr. Gladstone, Mr. Milner Gibson, and other members of the Cabinet, are also absent from the metropolis. Sir G. Cornewall Lewis, Secretary of State for War, is accompanying the Lords of the Admiralty in their official inspection of the western ports, with a view to the fortifications erecting at Portsmouth, Portland, Devonport, Bristol, and Milford. Earl Russell is at the new and fashionable watering-place of Bray, near Dublin.

Newcastle is about to honour Mr. Gladstone as it honoured Lord Russell some twelve months ago. The right hon. gentleman has been invited, and has accepted the invitation, to attend a banquet in that town. This proposed free-trade demonstration is likely to come off on the 7th of October.

Lord Brougham is staying at Scarborough.

Dr. Robert Phillimore has been appointed Queen's Advocate, in the room of Sir John Harding, who recently resigned.

The Marquis of Hartington, M.P., goes out in the Great Eastern this voyage. The noble marquis purposes to make a tour in America, and is likely to be absent several months.

Law, Police, and Assize.

Church-rates.—An Important Distinction.—Mr. R. P. Rickman was summoned before the Lewes bench of magistrates on Wednesday to show cause why he had not paid a church-rate made for Ringmer, near Lewes, on the 25th of March last. Mr. Langham, of Uckfield, appeared for Mr. Rickman, who is a member of the Society of Friends. It appeared from a question put to the churchwarden that the rate was made to repay money borrowed to enlarge the burial-ground, as well as for the ordinary purposes of a church-rate. Mr. Langham contended that a separate rate should have been made for such purpose, and cited the case of Rex *v.* Abney in support of his argument. He stated that Mr. Rickman did not object to pay that portion of the rate which went to the repairs of the church. The magistrates decided that the case cited by Mr. Langham was conclusive, and therefore they declined to make an order.

The Plumstead Church-rate Case came before Mr. Baron Martin, at the Guildford Assizes, on Wednesday. It may be remembered that at a vestry meeting relative to the rescinding of a resolution agreed to at a former meeting for a rate for a new burial-ground, the chairman (the Rev. W. Acworth, vicar of that parish) put a resolution for adjournment, which was declared to be carried, but refused to grant a poll. It was not disputed that a poll had been demanded on the question of adjournment, but it was denied on the part of the churchwardens that a poll had been demanded on the original resolution or on the substituted resolution for a new ground under the Church Building Acts. A short time since the Court of Common Pleas decided that, if a poll had been refused on either of these two resolutions, the proceedings were irregular and the rate invalid. Hence the present action, with a view to determine that question of fact, whether or not the poll had been demanded on those two resolutions or either of them. Mr. Serjeant Shee and Mr. J. Brown were for the plaintiff; Mr. Bovill, Q.C., and Mr. F. M. White were for the defendants. Mr. Bennett, of Serjeants'-inn, was the attorney for the plaintiff. The case occupied the court nearly the whole day, evidence being given on both sides as to the simple matter of fact on which the case hung. The jury after an absence of more than an hour returned into court, and stated that they were all agreed that there had been a demand for a poll, and that it had been heard, but were not quite certain whether it had been heard *as a demand*. The learned judge put to them distinctly whether the vicar heard the demand. The jury then said they were not quite agreed as to that. The learned judge said they must be, and must go back to consider it. The jury then desired that the evidence of the vicar should be read to them. The learned judge read it to them from his notes. The jury then said they were satisfied about it—*i. e.*, that the vicar had heard the demand for a poll. The learned judge said that was a verdict for the plaintiff. There would be leave to the defendants to move the court on the point taken.

The British Columbia Overland Transit Company.—The Secretary of the British Columbia Overland Transit Company has been summoned before the Lord Mayor on a charge of obtaining money by false pretences. The company, it will be remembered, advertised a few months ago to take passengers to Columbia *viâ* Canada in six weeks, for 42*l.*, and a number of young men took their passage from Glasgow. On their arrival at St. Paul, in Minnesota, it was discovered that no arrangement had been made for forwarding them to their destination, and ultimately one of the party returned to England, but on reaching London he found the office of the company closed. He afterwards succeeded in ascertaining the names of the solicitors, and an arrangement was made to return the money, but it was subsequently repudiated, and a summons was taken out against the secretary. During the examination it was stated that the money received by the defendant had been handed over to the manager, Colonel Sleigh. The case was adjourned for a week.

Forgeries of Mr. Roupell, late M.P.—A most extraordinary case—"Roupell *v.* Waite"—was opened and partly tried at Guildford assizes on Monday. The action was brought to eject the defendant from a farm near Kingston, but upon the result the ownership of a large property depends. The defendant bought the property of Mr. William Roupell, the late member for Lambeth, who was supposed to be possessed of it by deed of gift from his father, Mr. Richard Palmer Roupell, who died in 1856, leaving personal property to the value of some 120,000*l.*, and real property to the extent of 200,000*l.* To the great bulk of this Mr. William Roupell claimed to be entitled, by virtue of a will made by his father and of deeds of gift. The plaintiff in the action, Richard Roupell, now asserts that all these were forgeries, and claims the property as heir to his father. Documents were put in on Monday to prove that William Roupell was born before the marriage of his mother with his father, and that, therefore, Richard Roupell, who was the only surviving son born after the marriage, was the rightful heir to the property, if the will which had been proved at the Probate Court by William Roupell was a forgery. In order to make this out William Roupell was put into the box, and swore that he had forged his father's name to the will and other documents. The judge at once ordered him into custody.

Literature.

*ROBERT STORY OF ROSNEATH:—PASSAGES OF RECENT SCOTTISH CHURCH HISTORY.**

The written life of a man neither great nor remarkable in himself may sometimes have far deeper interest than the biographies of men of higher qualities and wider reputation. He may have been a near observer of great events, or may have played a subordinate part in important movements with which he was intimately and throughout acquainted, or may have been the companion and friend of distinguished men. A comparatively slight personal history may thus have its episodes of no inconsiderable significance. Such is the memoir of the life of Robert Story, minister of Rosneath, in Duubartonshire, recently published by his son. The man was in no way great; though of good parts, and of generous heart. He exerted no permanent influence on religious thought or public affairs; but was noticeable as an effective preacher, a faithful parish minister, and an independent advocate of the views of men and parties with whom he identified himself. He lived his active manhood during the second quarter of the present century; and had his part in the ecclesiastical controversy and agitation of the Scottish church throughout those years. It is what his biography brings along with it of this contemporary history, that gives it significance and interest to more than a circle of friends.

Of Mr. Story himself we can give but a sketch. Our first glimpses of him as a youth attract us to him; yet not without an unpleasing impression of his self-consciousness. It is interesting to follow a young boy into the woods on a windy day, and see him open his Bible, and read aloud, and preach to himself, lifting up his voice with excitement and delight against the moaning trees and the rough wind. But it is positively painful to find that same boy afterwards writing of his own performance, "After all the notions I have "since gained of sublimity and beauty, I cannot "help thinking that there was something "very interesting and *wildly grand* in a little "boy retiring into a wood during a storm of "wind—opening the Bible, or selecting a text "from memory, and *with the ardour of his young* "*fancy*, launching out into *all the earnestness*, "*pathos, and piety of a Christian orator*." His boyhood passed; he received the education usually given in a Scottish university, and distinguished himself by his acquirements in mental philosophy, by his eloquence, and by his genial friendly spirit. He had many schemes for the future on leaving college; but his final determination was to take orders in the English Church: from which he was only "deterred by the "invincible repugnance of his parents." We are told that "it was with no common pain he sacrificed "his own desires and hopes to his sense of filial "duty": but we see no reason to suppose that he entered or served the Presbyterian Church insincerely; but rather that his later judgment approved the decision taken in early life, however incomplete were then its grounds. He studied in the Divinity Hall at Edinburgh, and amongst many friends and correspondents who have since become known to the world, one may be named especially, who afterwards was nobly, sadly eminent—Edward Irving. For a time Mr. Story was tutor to the sons of Lord Dalhousie; and his relations to the family were very friendly and confidential.

Before he was licensed as a preacher by the Presbytery of Haddington, he had made a last appearance in the Divinity Hall; and Dr. Ritchie, the Professor, had concluded a criticism of his sermon with the words—"Sir, I respect "your abilities, and I respect your virtues; but "beyond this I cannot go, for you have left out "of your discourse the Lord Jesus." Of this "precious sentence," as he sneeringly called it in a letter written at the time, Story grandiloquently remarked—"I assure you my mind reposed "upon the ægis of eternal truth; and the dark, "sophisticated prejudices of a superannuated "necromantic theologian stormed upon it with-"out avail." Soon after, he preached his first public sermon: and immediately wrote to a friend of the success of his "*début*" in the following words:—"During the first part of the "discourse I was solemn, calm, and serious. The "people gaped as I described the nature of "angels, &c., &c. In the last part of the dis-"course I became animated. My rotund sen-"tences flowed delightfully. I had towards the "conclusion some awful imagery, which pro-"duced a deep silence, and when I concluded "one universal act of inspiration succeeded to "the breathless stillness which hung upon my "lips!" All this is very unpleasing; and the biographer says of it, "The tone of this letter "indicates none of that deeply-earnest spirit "which afterwards pervaded all his ministra-"tions." It is in fine contrast with this early vanity, that we find Mr. Story self-sacrificing and laborious in his parish duties just in proportion as he came to understand them, and maturing in his age such rich and generous fruits as must have drawn their nourishment from divine grace while ripened by a large experience. Very different, happily, at his ordination was the feeling with which he regarded his public work. He suffered agonies of self-accusation, and struggled with the most oppressive doubts as to his duty. Looking at the whole complexion of his after-life, it can hardly be questioned that the tears and prayers of those hours of darkness separated and baptized him for his work. His parish was the Rosneath which became the home of his whole life. Dr. Chalmers, who already had formed a hearty friendship with him, introduced him to his charge. The friendship continued; and was not blighted even when the one seceded from and the other adhered to the Establishment. In letters that do honour to each of them, written after the Disruption, they take their stand on the principles and policy they severally adopted, and resolve not to be less cordial towards each other because each reverences his own conscience and judgment more than the other's. A true affection subsisted between them,—the nature of the one being, apparently, something like the complement of the other. At one of Chalmers's early visits to Rosneath, he was accompanied by Irving. A large and merry party breakfasted in the glen; after which—just fancy the prophet in the act!—Irving performed the Highland fling!—and Chalmers, when asked what they should do to amuse themselves further, answered in his exuberant spirits, "Oh, come and let us *abandon* "*ourselves to miscellaneous impulses*." Truly, *that* is the hidden secret of enjoyment.

Instead of following Mr. Story's private history, we shall give a portrait of him from the "Sabbath among the Mountains" of the Rev. James Gray, who, in company with Dr. Chalmers and Legh Richmond, had spent a Sunday at Rosneath, and thus sketched its pastor—and, as we think, on the impression of the later chapters of this memoir, most truthfully and expressively—

> "The pastor of that people was beloved
> In cottage and in hall, where'er he moved,
> The aged loved him as a favourite son,
> The young a brother—all a faithful one.
> Of manners simple and devoid of guile,
> Even infants brightened in his kindly smile;
> Of active fancy, and of judgment clear,
> Of life unspotted, and of truth sincere;
> Of heart by nature formed for all to feel,
> Of ardent spirit, apostolic zeal,
> Aright the weary wayfarer to lead,
> To clothe the naked and the hungry feed,
> To mingle with the mourner balmy tears,
> To quench the Christian's doubts and quell his fears.
> To practise, with unwearied hand, the art
> Of healing feuds, and knitting heart to heart;
> A beam of light from Zion's hill to shed
> Upon the darkness of the dying bed—
> He knew that these were the vocation high
> Of his commission, chartered in the sky.
> Yet, though the Christian standard he unfurled.
> He sought not fame, for that were of the world."

We add a sentence in which his Church-standing is described by his son,—remarking, for ourselves, that it seems possible to account for his somewhat indecisive theological and ecclesiastical position by the qualities of his mind, which, while delicate, sympathetic, and candid, was wanting in nerve, and grasp, and energy; and further, by the spontaneous tendencies of a gentle, loving, and pacific nature, which desired to embrace all men in its calm and pure affections.

> "He did not find it easy, however, to attach himself positively to either of the parties which divided the ecclesiastical body when he joined it. In political questions, he would have been disposed to side with the 'Moderate' party. In his religious feelings and practice he differed utterly from them, and was even more earnest and devoted than the generality of those who called themselves the 'Evangelical;' while he possessed a catholic charity which they not seldom sadly lacked."

There must have been an impressive and attractive excellence in one of whom it can be said, as by Dr. Lee, of Edinburgh, "Goodness "spoke in the very tones of his voice, and shone "in his countenance": and by Dr. Norman McLeod, "I am sure you can give thanks as you "recall the delightful and sunny memory of his "beautiful character, and all that he was to so "many during his long consistent life."

There were, however, three movements in the Scottish Church, in the course of Mr. Story's life, which give to his biography, as connected with each, a more general interest and meaning than that of his personal character and labours. These were the "Row heresy," Irvingism, and the Disruption which gave birth to the so-called "Free Church." Of course we do not desire to trace the history of these even in the briefest outline; but we have a word to say of each.

The notorious "Row case," or trial and deposition of Mr. McLeod Campbell, might at any date have been studied by those desirous of understanding it, in the "Proceedings" published at the time. But it has been popularly a good deal misunderstood. A fair sketch, though influenced by the biographer's sympathies, is given here. The late Mr. Story defended Mr. Campbell before the Synod; and much of the inner history and circumstance of the case is brought out in connexion with the part he took. The charges against Mr. Campbell were, in our judgment, notwithstanding the near approach to unanimity of those who condemned and deprived him, clearly *not proven;* and the spirit and manner of the final proceedings against him were a disgrace to an ecclesiastical assembly and to Christian men. Mr. Campbell may have been suspected of meaning more or less than his expositions of doctrine, as they came before the Assembly; but if deserving to be treated as a truthful man, he was entitled to an acquittal. He may have used language in an unusual sense, and may have had hues of individuality about his opinions that were startlingly unlike the conventional representations of approved schools: but, on the charges brought against him, he was unfairly interpreted and unjustly condemned. Yet, we think ourselves that his phrases "uni-"versal pardon" and "assurance of faith," (like some of those in which more recently he has attempted to express the essence of the Atonement,) are singularly unfortunate, and even absurd as the summaries of the ideas he explains in connexion with them. Nor can we see evidence of Mr. Campbell's having specially influenced the spirit of our modern theology, in Scotland or elsewhere, to the extent claimed by the author of this volume; although it is unquestionable that the evangelical theology of our own time has developed clearer views of the truths in dispute between Mr. Campbell and his adversaries, and that the feeling and method of popular teaching approach more nearly to the characteristics of the man condemned than of those who thirty years ago condemned him.

There are some curious revelations in this book respecting the appearance of "the gift of "tongues" in the Irvingite Church. The "Memoir of Isabella Campbell," written by Mr. Story, is pretty well known. The interest excited by it drew many persons to the humble Cottage at Fernicarry, to see the sister Mary whose name was so often in its pages; and the feeling that at first clung to the memory of the one transferred itself to the living presence of the other. She is thus described:—

> "She was a woman of great personal attractions, had a beautiful face, and soft eyes, with drooping lids, which she seldom raised. She was very clever, and, considering her obscure circumstances, was well informed. Her character, however, lacked the moral strength of Isabella's, and her enthusiastic imaginative mind was not so strictly controlled as might have been desired, by keen and clear instincts or perceptions of right and wrong. There was in her, in fact, much of the nature and disposition which have, from age to age, furnished the Church with mystics.
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> "A young, beautiful, not highly educated, and withal excitable invalid, could not but suffer a certain distortion of the *morale* of her nature, and be led—insensibly it may be—towards the borders of delusion and vanity, when she found herself the cynosure of the eyes of a large portion of the religious public, and beheld some company of its pilgrims ever and anon resorting to her shrine. Among those who thus came to Fernicarry, were some whose minds were much engaged with the idea to which, at the time, Mr. Irving's teaching had directed public attention, viz., that bodily disease was the direct infliction of Satan, and that, therefore, faith and prayer, and these only, should be employed as the means of deliverance from it; and that moreover, by the due exercise of these, the power of effecting miracles of healing and other wonderful works would be restored to the Church—a power hitherto kept in abeyance, because of the Church's faithlessness."

This was the woman who first began to utter unintelligible sounds, which were taken by a few simple, devout, but fanatical people for the "gift of tongues." The subsequent story is a very painful one. Mary recovered, and married a Mr. Caird. Her miraculous gifts bore no fruit but such as fed her worldliness and pride. Irving was free from all complicity in her imposture; but, we fear, that she herself traded in his confidence, there is little room to doubt. The destitute girl, who used to load dung-carts in her youth, became, by the help of her religious pretensions, an elegant, well-clad woman; and, receiving the adulations of an excited people, gratified both their spiritual pride, and her own disposition to make a gain of godliness. Mr. Story at first inclined to believe in her spiritual gifts; but he soon saw the whole thing in its true light. He faithfully but lovingly rebuked her, and exposed her to herself; but only to receive the coarse insults of Henry Drummond—the late eccentric M.P. for Surrey,—and the covetous and base attempts of Mary and her husband to make money out of the man who had first drawn attention to the Campbells by the memoir of Isabella. If any one can think better of the woman, after the facts recorded

* *Memoir of the Life of the Rev. Robert Story; late Minister of Rosneath, Dunbartonshire.* By R. H. Story. Cambridge: Macmillan and Co.

here, he must have suffered charity to become a weak credulity in his breast.

The third Church-movement of which something is to be learnt from Mr. Story, is that of the Non-intrusion Controversy. Some of the private passages of its history given here, reflect little credit on men who took part in the agitation on the side with which we have sympathised most; and others reveal a harsh and bitter temper in the party generally which created the Free Church. It is to be remembered that these are testimonies from an opponent: and probably the whole truth lies somewhere between the exceptional facts recorded by Mr. Story, and the fair representations of Free Church historians. However untenable the position and theories of the Non-intrusionists, as we may think, we have not been backward to honour their zeal, fidelity, and noble protest for liberty. They were, however, a little open (perhaps more than a little) to such representations as the following,—which we give as a sample of the statements by which Mr. Story's adherence to the Establishment, as a constitutional Churchman, is explained and defended.

"But they did not act precipitately. The Established Church was Egypt and Babylon, but still it was a comfortable shelter until they could complete all their preparations for their journey to the land flowing with the milk and honey of spiritual independence. Accordingly the intending seceders proceeded to collect funds, to prepare meeting-houses, to organise societies, to harangue and agitate in every parish in Scotland, with the view of securing a large following, and providing a well-filled treasury. For the two or three months that they remained in the Church after the secession was irrevocably resolved on, they were certainly, though in the Church, not of it, and only continued within its pale for the purpose of dealing their mother at the last a more deliberate and fatal blow."

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"The main point with the promoters of the secession seemed to be here, as elsewhere, not, in the first instance, to make the poor people understand the question, but to make them quit the Church. After they had seceded came the explanation of the reason why. The parish was beset by reverend lecturers from Glasgow and elsewhere, who harangued their edified auditors upon the 'principles of the secession.' Sometimes their orations were rendered more level to the rustic intellect by the interpolation of anecdote and gossip, as the clown of the circus comes tumbling into the ring, between the grander feats of horsemanship, for the delectation of the gallery. And, on one occasion, a reverend individual, who had charmed his audience by the number and piquancy of his nasty stories about the 'Moderates,' wound up by saying that after all this he couldn't very well offer a prayer, so he would just pronounce the benediction, and let them go. Truly a *very* great 'religious movement' this secession!

"The reasons which the 'Evangelical' parishioners of Rosneath, thus enlightened, gave for joining the 'popular and godly' party were sometimes odd enough. 'I'm no gaun to bide in a Kirk where I canna' get preevileges,' said one extremely profane swearer. 'Div' ye think I'll stay in a Kirk where I'm tell't that if I dinna believe the Almichty's my father I'm nae Christian?' was the protest of another. 'And what will you do, John?' was asked of the coachman of a gentleman, to whom the local secession owed not a little of its success. 'Replied John, with most judicial gravity, 'I'll gang whar' *the horse* gangs."

A story is told of an old woman in Rosneath, who, being urged to contribute to the fund for the seceding ministers, replied, "I hae heard o' "some that went oot lang syne, and they were "tell't no to tak' purse or scrip wi' them, but "ye're a hantle wiser—ye send the purse and the "scrip afore ye."

Mr. R. H. Story, the biographer of his father, has written with much intelligence and in a very able manner; and, though sometimes a little over-ambitious of an effective style, has certainly produced one of the most interesting biographies of the time, and one that ought not to become forgotten.

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*THE AMERICAN DEMOCRACY.**

John Adams, referring in a letter to the birth of American nationality, described it "as a fine "healthy boy," and added the desire, "God bless "him, and make him a great, wise, virtuous, "pious, rich and powerful man." To some extent his hope has been realised, but the best friends of America must feel sad as they turn from reading such words to contemplate the actual state of things. There was everything to encourage the idea that the patriot's fondest wishes would have been fulfilled. Never did a nation start on her career with so much in her favour—the wisdom of the past to instruct without the penalties of former errors to hinder her advance—a boundless territory to possess and a study race to develop its varied riches—institutions of the freest and most comprehensive character—a population educated in the principles of the Christian faith. Surely it was not too much to predict that such a State would attain a position of eminence rarely enjoyed. Yet not a century has passed away and ere the period of national manhood has been reached, we have to mourn the signs of premature decay—disunion taking the place of concord—mere sectional interest and feelings predominating over all higher considerations of patriotism or even self-interest—liberty sacrificed at the shrine of military ambition—the noble work done by the wisdom and heroism of the past destroyed in the wild madness of an hour—the great Free State of the world become a laughing-stock to despotism and its friends everywhere. How is it? Canon Stowell and some of his wise friends find the solution of the problem in the fact that the United States have had no National Church, but impartial men will demand an explanation that rests on some more solid basis of fact. We have met no work that throws more light on the question than this "historical study" of M. De Witt. It is much freer from the characteristic faults of his countrymen than might have been expected, and its views are, for the most part, marked by candour, soberness, and impartiality. Written prior to the outbreak of the war, it is peculiarly valuable as pointing to the existence of tendencies whose true character and results subsequent events have illustrated. In a condensed and interesting form, we have here an amount of information relative to the working of American institutions and the motives and conduct of the men who have played a prominent part in the history of the Republic, which will be new to most readers and which will serve to guide them in their opinions of the struggle now raging.

We should have said that no one after reading these pages could have doubted as to where the "terrible responsibility and guilt of the great "convulsion" rests, had it not been that the translator, while professing unbounded admiration for the author, pronounces the North the guilty party. To us the conclusion drawn from the whole points in an entirely opposite direction. The policy of the North has lacked manliness and wisdom—it has been content, probably owing to the instincts of commercial and political selfishness, to pursue a course of fatal compromises—it is now seeking to repair the evils of its own past errors at a terrific cost of suffering both to America and Europe, and reckless of all consequences, is bent on achieving an impossible task. But it is on the South and its Democratic allies in the North that the blame ought to rest. M. De Witt puts the matter well when he talks of peoples having to choose "between two kinds of friends "—friends truthful and firm, prompt to warn as "well as ready to restrain them in their excesses, "and indulgent, fawning friends, eager to impel "them in that downward direction to which they "naturally incline—to choose in a word between "Washingtons and Jeffersons." Unfortunately for America, the Democratic party, leaning on Southern support and devoted to Southern interests, have been able to elevate the latter class to power, and we see the pass to which they have brought the nation. Everything which has repelled British sympathy and excited the sorrow of friends and the exultation of foes—the defence and glorification of the atrocious slave system, the disgusting spirit of bluster, brag, and bravado, the insane hatred of England, the wicked filibustering expeditions that have menaced the security of neighbouring states—may be attributed mainly to the influence of this party. The public writers who, in the interest of the South, declaim about American insolence would fain have their readers forget that it is by the representatives of Southern opinion that these insults have been offered—that the Governments of which we have had most to complain have been the choice of the Southern democrats, and that the newspapers that have most reviled us are those whose fierce belligerent tone has been adopted the better to mask those Southern proclivities that were always avowed until it was safe to avow them no longer. We write thus apart altogether from any view as to the rights of the present war, or as to probabilities of its issue. We purpose to deal with these in another article, meanwhile we are anxious only to guard against the notion that the present apparent relations of the two parties to this country are the real ones or, that we are bound to sympathise with the South because of its supposed friendliness towards England.

If any one question these views we recommend him carefully to study the very faithful and instructive sketch of the rise of the Democratic party under its great chief, Jefferson, as here drawn by M. de Witt. To no single man is the deterioration of the American people so much due as to this much lauded Democratic leader. "Washington (says De Witt) effected the revolu- "tion of 1776 and that of 1789; Jefferson that "of 1801." By the first movement (1776) the emancipation of the colonies from their dependence on England was effected—by the second (1789) the separate States were welded into a compact whole and the foundations laid for future progress. The accession of Jefferson to the Presidency marked the inauguration of an entirely new era, the triumph of a Democratic party, which rose to power and has kept it, with few intermissions since, by the help of the only true aristocracy in the States, and which, with no uncommon inconsistency, has encouraged the wildest excesses of so-called liberty in the cities of the North, that it might thus obtain the means to perpetuate all the abominations of slavery in the plantations of the South.

The character of Jefferson exercised a great influence on his followers, and, in truth, gave that tone to the party which it has ever since preserved. The man who prepared the draft of the Declaration of American Independence, and who had won the confidence implied by his selection for such a task, by his previous services in the cause of freedom, is not one whom we are disposed to treat severely. But the view that is given of him in the work before us is fitted to modify the high estimate of his character which we have derived from American writers. The difference between his opinions and those of Washington was not more marked than the contrast between the men themselves. Jefferson, indeed, was singularly wanting in those high qualities which have secured for the other so pure and wide-spread a fame. We mourn to find his great abilities, his ardent patriotism, his sincere love of liberty, sullied by a meanness that leaves an indelible stain on his memory, and creates a wide interval between him and the great founder of American independence. Washington was the very soul of honour—Jefferson did not scruple to betray the confidence reposed in him, and to retail the expressions dropped in friendly intercourse, or at Cabinet consultations, for the injury of a political adversary; nay, while holding office under Washington, he had the baseness, in his celebrated letter to Mazzei, to represent him as a traitor to liberty, whose "head "had been shorn by the harlot England." Washington was singularly free from all petty personal feelings, as though he lived in a region too elevated to feel such noxious influences—Jefferson was consumed by a wretched, carping envy, which was the real secret of many of his greatest errors, especially of that bitter hatred of Hamilton, which hurried him into excesses as impolitic as they were undignified. Washington was distinguished by heroic daring—Jefferson was always deficient in moral courage, and sought to throw on others the odium of promulgating the unpopular opinions which he had been the first to suggest. We afford a clue to the whole when we add that Washington was a sincerely religious man—Jefferson an avowed free-thinker, who, like others of his class, combined the extremes of credulity and unbelief, rejected the great truths of religion, but believed some foolish traveller's tale about the existence of Mammoths in the Alleghanies, and regarded the red-skins as the legitimate descendants of the Carthaginians. It was he who nurtured in the American mind a fierce antipathy to England, who justified the repudiation of public debts, who encouraged individual States in their resistance to the Federal authority, who commenced the policy of territorial extension, and who set the example of tampering with the slave-holding interests, and pandering to the wishes of the South.

This volume contains sufficient evidence of the natural antagonism between the North and the South, and of the obstacles which, from the very beginning, it has interposed in the way of the Union. The haughty temper of the South was known and studied by the great founders of Independence. In a remarkable letter written by John Adams we are told of the difficulties they had to encounter, and of the way in which they were compelled to conciliate the pride of Virginia. After describing a conference on the point between the representatives of Boston and Philadelphia, in which the latter urged on the former the necessity of humouring Virginian pride, he adds, in words which every year has served to confirm—"This conversation, and the "principles, facts, and motives suggested in it, "have given a colour, complexion, and character, "to the whole policy of the United States from "that day to this." The time came when the North resolved to assert the influence of its intelligence, numbers, and wealth. The South felt that the day of its supremacy was gone, and it broke up the Union, into which it would never have entered but for the deference shown to its views and the prominence given to its leaders.

We heartily thank the translator for introducing to English readers a book which is invaluable to all desirous to form an intelligent judgment on American affairs. We have been specially interested in the sketches of some of the great revolutionary leaders. Besides the central figure we have others less known to Europeans. Thus there are Otis, haughty, impulsive, and dogmatic, driven by personal pique into an opposition to the English Government, which had, in his view, dealt unjustly with his father—Patrick Henry, the great orator of the New World, gifted with an eloquence which owed nothing to education, but which soon gave him a foremost position in the patriot ranks; a man

* *Jefferson and the American Democracy—a Historical Study.* By Cornelius de Witt. London: Longman.

of remarkable contrasts of character, but always preserving a true nobility of soul, and furnishing an illustrious example of single-hearted devotion to the cause of liberty—Samuel Adams, the sturdy old Puritan, whose New England stubbornness was tempered by the tact of the politician, a rough, rugged man, who was one of the first to adopt and avow Republican opinions, and whom all must honour for his unbending adherence to principle—John Adams, the second President, whose many eminent qualities were injured and alloyed by his fiery temper and overweening conceit—Hamilton, the high-minded, chivalrous, and talented friend of Washington—the infamous Burr, to whose malignant passion Hamilton fell victim, a cold-blooded, unprincipled adventurer who masked the spirit of a tyrant and prosecuted the plans of a traitor under the guise of a Democrat—and last, but not least, the sagacious Franklin, whose shrewd common-sense did more for this country than the brilliant talents of some of his coadjutors, whose three maxims, "never "to ask a place, never to refuse a place, and "never to resign one," reveal to us a man of high rectitude, steady perseverance, and dauntless courage, whose history is that of the colonies in miniature, showing how the arrogance and folly of the English aristocracy and bureaucracy converted honest loyalty into envenomed hate.

Very interesting, too, are the views given us of French policy and the way in which Choiseul sought to repair the defeat he had sustained at the hands of Chatham, and to make the conquest of Canada a source of evil to the English. It is amusing to read the different plans suggested to him for this purpose; how M. Durand urged an idea of Bolingbroke's, that France should assail the colonies, and so weaken the mother-country by diverting her forces to their defence; how M. Francis, on the contrary, proposed that the bait of a commercial treaty should be held out to America to instigate her to a blow for her own independence; how M. Chatelet would have had France and Spain abandon their old protective system and admit the Americans to free trade with their colonies, and how Choiseul first adopted and then abandoned the notion in deference to the Spanish Minister; how another proposed to checkmate England by proclaiming liberty to Louisiana; and how M. Abeille carried the notion to its extreme by recommending the emancipation of all the French colonies, in the hope that those of England would thus be stirred to revolt. The English Ministers spared France the trouble of taking any of these courses by themselves goading a loyal race into successful rebellion.

Our thanks to the translator would have been more hearty had he omitted from his preface his comments on current affairs. The reference to Messrs. Cobden and Bright is a mere piece of gratuitous impertinence. We wonder that those who are so ready to assail Mr. Bright and proclaim the failure of republican institutions, forget that it is the aristocratic landowners of America who are the aggressors in this quarrel. It is they who accepted the verdict of a majority while in their favour, and raised the standard of secession as soon as they found themselves in a minority. America is suffering to-day not from popular violence, but from aristocratic selfishness, tyranny and greed.

BRIEF NOTICES.

Papers for Thoughtful Girls. By Sarah Tytler. (Edinburgh: Strahan and Co.) This is something of a novelty in books for young people; and has finer qualities and higher excellence than most. It contains brief essays on the gifts, studies, and dangers of the life of girls; to each of which is added an illustrative story, in which the lesson of the essay is embodied and enforced. In the essays there is no preaching, but much quiet wisdom. In the tales, though occasionally there is a little strain after the moral, there is a naturalness and a truth that satisfy the imagination and touch the heart. The papers are written "with a diffident but yearning "wish to aid young girls in their aim at a lofty and "beautiful life" of goodness and piety. "They are "intended to steady their views, to comfort and confirm "them, to help them (in weakness) in trying to contem-"plate by the broad light of God and the Gospel, some "of the things which are before them." The topics of beauty, pleasure, friendship, love, fashion, self-sacrifice, and many others, are treated with a sound, healthy sentiment often greatly wanting in the common talk and writing on such subjects, when the young are intended to be influenced. None of the unreal religious prudery and narrowness we have so frequently seen working a barrenness and meanness, or a false glaze of propriety, in the lives of girls, has any sympathy from the writer. She has a true knowledge of the heart, and of life as it is; a genuine womanly feeling, pure, warm, and tender; and a sweet spirit of piety, full of faith and fidelity. Perhaps there is one sketch, that of Peg Woffington and the Gunnings, to which slight objection may fairly be taken; on the ground that if the book fall into the hands of mere girls, that story may start a question which ought not to need to be answered to the very young. But the materials are delicately used; and the whole impression produced is a salutary one. The writer evidently believes, and most justly, that there are subjects on which we ordinarily are silent to our girls, which were better spoken of by the wise and loving, than left to the chance words and coarse insinuations of the thoughtless or the vulgar. It would detain us too long to speak of the contents in further detail, but we can warmly commend the book as right-hearted, wise, and Christian, and written with much brightness and grace.——*The Men at the Helm: Biographical Sketches of Great English Statesmen.* By W. H. Davenport Adams. (London: James Hogg and Co.) Commencing with a list of our Administrations from 1702 to 1862, Mr. Adams, rather inconsistently, goes back for his first three sketches to Strafford, Hampden, and Clarendon. These are followed by Bolingbroke, Walpole, the Pitts, Castlereagh, Canning, Peel, and the late Lord Aberdeen. The volume is one of the series, "Books with a Meaning"; and is commendable as bringing together, in a cheap form, perhaps for the first time, brief popular biographies of several of our most distinguished modern statesmen. The lives are taken from the best sources; and are written in an impartial spirit, and without any obtrusive political prepossession. The delineation of character, and the story of facts and events, in each case, is such as is suited to young readers who need more detailed and interesting views of the political progress of their country in modern times than school histories can afford them; but it is also a readable and useful book for all whose culture is not great or whose leisure is not extensive. ——The new edition of *Men of the Time* (London: Routledge and Co.) is much larger than its predecessors, and to a great extent new; containing some fourteen hundred additional biographical sketches of eminent living persons of both sexes. The already bulky volume now professes "to furnish a tolerably authentic record of the leading facts in the lives of more than two thousand characters, who, as statesmen, commanders, authors, or in some other profession, have fairly become, more or less, the property of the public." We notice many omissions, and not a few cases in which the notices are by no means satisfactory, and occasionally incorrect; but the work is very valuable, if not indispensable, as a reference book, and the publishers not only endeavour to bring *Men of the Time* into harmony with the progress of events, but invite such corrections and other information as may increase the value and interest of its pages.——*The Orphans of Glenulva:* a story of Scottish Life. By the author of "The Pious Brothers," (Edinburgh: Oliphant and Co.) A writer who begins with an apology or defence as to the use of fiction "in books avowedly "designed to promote the best interests of the reader," must either belong to or stand in fear of a narrow and repulsive set of nobodies. And though this story is written with considerable ease and good sense, it is not life-like enough, or of sufficiently coherent meaning or intense interest, to carry home any lesson its benevolent and pious purpose may have designed to teach. There is so much that one can sympathise with in its feeling, that it is painful to have to say of it that it is one of the most conventional of conventional religious novels.——*Millicent Kendrick; or, the Search after Happiness.* By Emma Jane Worboise. (London: J. Cording.) In the form of an autobiography, this is a rather good story of a girl's life. The form is one which gives vitality and interest to the matter—itself simple enough, with a little dash of the "sensation" element now and then, but varied, true to life, and embodying views of character, the world, and duty, marked by much intelligence, sober yet lively feeling, and religious earnestness. We can conceive of many a girl's finding it like the example and talk of a genial elder friend,—in spite of some weaknesses and prosinesses, which both dear loveable friends and good likeable books may have.——At the office of that excellent publication, the *British Workman*, Paternoster-row, is published *The Mother's Picture Alphabet*, a folio volume, with an attractive and tasteful illustration to each letter covering nearly a page, and altogether elegantly got up. Words under each heading are introduced in homely rhymes calculated to fix the attention of children, and printed in very large type. It is a book to fascinate the little ones, even if they don't learn the rhymes, and one of the best adapted for the purpose we have ever seen.

SERIALS.

Kitto's Cyclopædia of Biblical Literature. New edition. Parts V.—VII. (Edinburgh: A. and C. Black.) We are more and more satisfied with the revision and enlargement of this work. It will undoubtedly take a very high place amongst biblical works; and one peculiar to itself from the comprehensive range which distinguishes it from similar publications. It seems to us that nothing is neglected to make it perfect in its kind. For instance, in the last number only, we find wholly new articles on the Cherubim, the name Christian, and on Colours; with a still more valuable one, replacing a very poor article in the original work, on Chronology, furnishing a most valuable summary of information and opinion on the entire subject. Besides these, there are new geographical articles, introducing names before omitted, and written by men of such mark and authority in that department as the Rev. J. L. Porter, so long known as a learned resident in Syria. The important article on Chronicles is recast; and that on Commentary extended to the present time; we presume, on internal evidence, in both cases by their original author, Dr. Davidson. The biographical sketches of biblical writers, ancient and modern, from various competent hands, continue to increase the value of the work as a complete dictionary of reference in biblical literature. ——*Beeton's Illuminated Family Bible.* Parts 7—11. (London: S. O. Beeton.) The pictorial distinctions of this handsome book continue, and will doubtless to the end continue to be excellent—Schnorr's "Bible pictures," and Noel Humphreys' borders and illuminated headings. The last number completes 1 Kings. The notes are here taken too much from Patrick; not, indeed, without a large admixture of other and more modern matter: but, the hint is given by us out of good will to a book we so greatly like and approve, that research in works not expressly expository of the Old Testament text, might have added most interesting and valuable matter to the elucidation of these historical Scriptures. The "Various Readings" are full and judiciously selected. ——*Routledge's Illustrated Natural History.* By the Rev. J. G. Wood. Parts 36 to 41. (Routledge and Co.) The author has now completed the Fishes, and with them the great division of vertebrated animals; and now enters on the vast division of invertebrata. Of these, in their almost innumerable forms, no complete and detailed history can be attempted in such a popular and limited work; but the system of their classification is to be suitably explained, and it will be endeavoured to give a general outline of each class and order, to describe and figure the leading or typical forms, and to give occasional accounts of certain species, selected for their beauty or singularity of form, for the interesting nature of their habits, or for their direct usefulness to man. Thus, we may well believe, that this in many ways remarkable book will preserve its interest for general perusal, as well as its high importance to popular science.——*The Boys' Own Library.* Vol. II. 14—16. (London: S. O. Beeton.) "Phaulcon, the Shipboy who became Prime "Minister," is now completed by Mr. Dalton: who says of his new work in historic fiction, that he has been guided by the same principles as in his well-received work entitled, "Will Adams, the first Englishman in Japan." The materials of "Phaulcon" are drawn from the Jesuit fathers, D'Orleans and Tachard, but have been used freely enough. And, Mr. Dalton adds, "as it was to "Phaulcon's exertions in the cause of Christianity that "he mainly owed both his rise and fall, I have, at every "opportunity, endeavoured to illustrate the doings of "his French contemporaries who were struggling to raise "the Cross in the East,—an attempt in which they "signally failed." It is a good book; and such use of a history little known to general readers is worthy of recognition and thanks. And if the story seems to us sometimes to move stiffly, and its lights are sometimes vague and dull, we can yet bear testimony that it has great power of attracting and interesting boys.——*Home Pets.* Parts 18—23,—(Beeton) — include Dogs, White and other fancy Mice, Silk-worms, Bees, Squirrels, Guinea Pigs, Tortoises, and other "Pets," which we warmly commend to country boys and maidens, and devoutly hope may never be kept by our personal friends; at least with any expectation that the rule of "love me, love my dog" is to be extended to such "precious 'pets'" as monkeys and mice, parrots and pigs, and that we are to fall within the scope of its application. One might soon arrive at the converse of the proposition, namely, "hate "your pug, hate *you*"—cause and effect. But there is natural history and practical instruction in these little books, for those who have facilities for nuisances, that entitle them once more to be noticed with our serials.

Poetry.

HYMN

For Sunday, August 24, 1862.

God of our fathers, in whose name
  Succeeding generations meet,
To-day and yesterday the same,
  The ages worship at thy feet.

Thou wast the patriarchs' only guide
  To the far land they did not know,
And still Christ's pilgrims seek thy side
  And ask thee, "Whither shall we go?"

The prophets in their solemn line
  Might speak no message but thy word,
They but thy breath, the voice was thine,
  Their truth, the burden of the Lord.

Nearest thy throne the apostles sit
  Since they Christ's flag of truth unfurled,
And 'tis his name that men have writ
  In martyr fires across the world.

Nor are they least in heaven's esteem,
  Nor are they last in thy regard,
Who showed our land thy servants deem
  Thy blessing as their best reward.

Despite the frowns of priests and kings,
  Of home, and lands, and friends bereft,
Yet were they rich in heavenly things
  While Christ and conscience still were left.

Help us to tread the way they trod,
  And teach their courage to our youth,
As children of the unchanging God,
  And faithful servants of the truth.

O Thou who art the patriarch's home,
  The prophet's light, the apostle's word,
The martyr's strength, to thee we come
  To be for ever with the Lord.

H. W. Parkinson.

Miscellaneous News.

Extraordinary Charge.—The Liverpool magistrates have been hearing some extraordinary confessions from a captain of merchant vessels, named Jamieson, who accuses Mr. Ruckston, a merchant, of having conspired with him to defraud the underwriters by purposely destroying several insured vessels burnt or scuttled in the Mediterranean and elsewhere. Jamieson had been trying to extort money from Ruckston by threats that he would expose "their joint villany," and unless some better evidence than his be forthcoming, the charge will be unworthy of consideration.

An Interesting Marriage.—There was a grand field day in the fashionable world of Brighton on Thursday. A coloured lady, Miss Sarah Forbes Bonetta, of royal descent, and who had had had the good fortune to be adopted by an English captain of the navy, and to be educated at the expense of her Majesty, was led to the altar by a coloured gentleman, Mr. James Davis, formerly a slave, but now a Sierra Leone merchant, and whose life had been as eventful as her own. She was escorted by a bevy of dark beauties, and he was honoured by the attendance of coloured grooms. They were married by the Bishop of Sierra Leone, assisted by an African clergyman, and the scene is described with all the enthusiasm of an ardent admirer of the happy group.

New Park for London.—A scheme has been set on foot for the establishment of a new park close to Hornsey, a pretty suburb of London, lying on the Great Northern Railway. The prospectus of the new company, the "North London Park and Land Company," says:—"Arrangements have been made by which possession has been secured to the company of a magnificent estate, comprising upwards of 458 acres of land, splendidly timbered, well supplied with water, and commanding picturesque views of the surrounding country. The property is within five miles of the metropolis, and close to Hornsey village. The Wood-green station of the Great Northern Railway, by which the park will be reached in about ten or twelve minutes, is on the estate. The Metropolitan Railway, which is advertised to be opened on the 1st October next, will afford direct means of access to the park from the very heart of London. On this estate, which requires very little to develope its natural beauties, it is proposed to enclose a park of about 200 acres, to form gardens and ornamental grounds, and erect such buildings as may be required."

The Exhibition.—The past week closes as usual with a slight increase in the number of visitors as compared with 1851. The total numbers admitted was 270,794, being an increase on the total number during the week of 18,735, as compared with 1851. But the attendance as compared with previous weeks is falling off, owing in part, no doubt, to the closing of the London season. Amongst the distinguished visitors during the week have been the Count de Chambord (*incognito*), the Duke and Duchess of Brabant, and the Count of Flanders. It is stated that Mr. Linton has again been authorised to display the talents of the piping bullfinch. On Monday, there were 60,401 persons present. There was a very large number of visitors from the country in the building, all, as usual, from the west and south-western districts. The railway returns show nearly all the excursion traffic to be from these points. Scarcely any come from the north. The council of the Society of Arts are asking the jurors, the commissioners for the colonies and foreign countries, and the exhibitors at the International Exhibition, a series of questions as to the propriety of making awards of merit in connexion with such exhibitions. The answers are to be embodied in a report.

Fatal Fire near Hyde-park.—During Thursday night, the residence of Mr. Barrett, Great Cumberland-street, Oxford-street, London, was discovered to be on fire by the policeman on duty. An alarm was immediately raised, but the inmates being asleep they were roused with great difficulty. In the meantime the fire spread rapidly, and on the arrival of the escape the scene was of a very heartrending character. Women and children were screaming for assistance from the various windows, whilst the smoke was rolling upward in such dense volumes that their rescue seemed hopeless. Ultimately nine persons were saved through the intrepidity of the conductors, but Mr. Barrett and two of his daughters perished, the bodies being afterwards found in the passage of the house. An inquest has been commenced and adjourned. An examination of the house leads to the opinion that Mr. Barrett lost his life through want of presence of mind. When the alarm was given he came to the front door, and on being told by the policeman that his house was on fire, went back to look for his children, and shut the door after him. He was found, on the extinction of the fire, with one of his daughters close to the door, which was then locked, and the supposition is, that in his fright he locked the door while intending to unlock it, and thus fastened himself and his daughter in the hall.

A Jury's Verdict against Crinoline.—Dr. Lankester, the coroner for Central Middlesex, held an inquest at the Bank of England Tavern, Cambridge-place, Paddington, yesterday, touching the death of Mrs. Sarah Padley, eighteen years of age, residing at 6, Buckingham-terrace, Bayswater. Thomas Spencer heard loud screams issuing from a room on the first-floor. He ran to the spot, and found the clothes of the deceased in flames. He seized a piece of carpet from the floor, enveloped her in it, and threw her upon the landing, by which means he succeeded in extinguishing the fire before life was quite extinct, but not until every particle of the dress of the deceased, except her boots, was completely consumed. The body was frightfully burnt. The coroner said it was, as he feared, one of those numerous distressing casualties from the use of the dangerous crinoline. Such cases were very much more numerous than the public generally supposed, because, being now so common, many of them were never reported in the public journals. If every fatal crinoline accident were reported, the public would know of them, and then he felt assured that crinoline would soon be abandoned. The jury, acting upon a suggestion from the coroner, returned a verdict of "Accidental death through wearing crinoline."—Another death from crinoline has just taken place at Verona. The clothes of the Countess Maria Colloredo one evening caught fire, owing to the extent of her dress, and the poor lady was so dreadfully burnt that she expired in a few hours.

Gleanings.

Dr. Johnson has said, "He who waits to do a great deal of good at once will never do any."

A New York paper says:—"An eminent physician has discovered that the nightmare, in nine cases out of ten, is produced by owing a bill for a newspaper."

"You can't do too much for your employers, man," said a director to a strong-backed Irishman, at Liverpool docks, the other day. "Arrah, be aisy," replied Pat, "neither will I try."

Phonography.—A phriend, pheeling phunnily phigurative, phurnishes the phollowing:—"4ty 4tunate 4esters 4tuitously 4tifying 4 4lorn 4tresses 4cibly 4bade 4ty 4midable 4eigners 4ming 4aging 4ces."

The *British Friend*, a Quaker organ, laments that young Quakeresses everywhere are dropping the poke bonnet, and taking to ribbons, flowers, and mitigated crinoline. Young Quakers are joining rifle corps.

Paddy's description of a fiddle cannot be beat:—"It was the shape of a turkey, and the size of a goose; he turned it over on its back and rubbed its belly with a stick, and och! St. Patrick! how it did squale!"

Lawyers.—Two lawyers in Lowell returning from court the other day, one said to the other, "I've a notion to join Rev. Mr. ——'s church; been debating the matter for some time. What do you think of it?" "Wouldn't do it." "Well, why?" "Because it would do you no possible good, while it would be a very great injury to the church."

The New Fashion in Ladies' Hats.—What is the meaning of the term "Watteau hat," given to the high-crowned, curly brimmed structure of straw which the ladies have recently taken to wearing? We are tolerably familiar with the works of Watteau, but we can recognise no resemblance to any such hat in his pictures. The real name of this curly-brimmed thing is, we believe, a "chapeau canotier," being built on the model of the straw hats worn by the French boatmen about St. Cloud. Bravo, ladies! Who shall say that things are not progressing? May we not hope ere long to see the fair leaders of the *Mode*, now that they have exhausted the "pork-pie," the "jim-crow," and the "billicock," assume the "sou'wester" of the hardy mariner, or the more symmetrical "fantail" of the British "coaley?"—*Illustrated News.*

A Chinese Suicide.—At the Bendigo gold diggings, in Australia, a Chinaman named Sue Kung committed suicide. A piece of China manuscript was found by his body, which was thus translated by another Chinaman:—"The reign of Hum Fong, twelve year, 3rd moon, 11th day. All men take notice—I, Sue Kung, got decease, and cannot get cured, after spending six or seven pounds. I am very sorrow for it. After consideration, thinking that it is destinate for a man to be rich and noble, or poor and low in this world. I therefore will (hare devour opium) depart from my life in this hole. If I suffer pain once, I will escape from all future sorrow. My little accounts is in my little box. All my relations and friends must not be painful for me. May all men who happen to have a look at this get the blessings of heaven and plenty gold. May my brother and mates go home, and tell my parents and wife, so that they will forget me. May the authorities, after seeing this, will not put the blame on my friends. I am walking a wrong step, and can't step back, just as a basin of water, having poured it over a horse's head, you cannot get back the same quantity. This is my short statement.—(Signed) Sue Kung."

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Aug. 13.

ISSUE DEPARTMENT.

Notes issued ..	£31,571,165	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion	16,921,165
		Silver Bullion	—
	£31,571,165		£31,571,165

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,086,097
Rest	3,354,071	Other Securities ..	18,346,255
Public Deposits	6,838,546	Notes	9,503,970
Other Deposits	14,594,854	Gold & Silver Coin	857,681
Seven Day and other Bills	853,532		
	£40,194,003		£40,194,003

Aug. 14, 1862. M. MARSHALL, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

GRAY.—August 11, the wife of the Rev. Benjamin Gray, of Blandford, of a son.

PETO.—August 13, at Kensington Palace-gardens, Lady Peto, of a son.

GILL.—August 16, at Burnley, Lancashire, the wife of the Rev. George Gill, of a son.

MARRIAGES.

GRINTER—WALLER.—July 5, at the "Old Meeting," Norwich, by the Rev. J. Hallett, Mr. C. E. Grinter, to Elizabeth Maria Waller, both of that city.

SALMON—JOSLIN.—August 6, at the Independent Chapel, Billericay, Mr. B. J. H. Salmon, supervisor of Inland Revenue, Sudbury, to Sarah, eldest daughter of Mr. John Joslin, Mountnessing.

AYTON—BRAMBLE.—August 6, at the Independent Meeting-house, Oulton, Norfolk, by the Rev. W. Andrews, of Aylsham, Mr. Richard Ayton, of Itteringham, to Miss Eliza Bramble, of Oulton.

McFARLANE—NEWTON.—August 8, at Ingress-vale Chapel, Greenhithe, by the Rev. William Roberts, John McFarlane, Esq., of Edinburgh, to Marian Elizabeth, youngest daughter of William Mears Newton, Esq., of Parkwood-lodge, Greenhithe, Kent.

RISEBOROUGH — NEWSTEAD.—August 10, at the Independent Meeting-house, Oulton, Norfolk, by the Rev. W. Andrews, of Aylsham, Mr. John Riseborough, to Miss Mary Newstead.

LOVICK — EDWARDS.—August 10, at the Congregational Church, Watton, by the Rev. H. Cope, Mr. W. Lovick, to Lydia Edwards, both of Rockland, St. Peter.

TUDDENHAM — KIRBY.—August 11, at the Congregational Church, Watton, by the Rev. H. Cope, Mr. William Tuddenham, of Aylsham, to Margaret, daughter of the Rev. W. Kirby, Primitive Methodist minister, of Watton.

LISTER — STOTT.—August 11th, at the Methodist New Connexion Chapel, Brighouse, by the Rev. C. J. Donald, assisted by the Rev. C. Mann, John, second son of T. Lester, Esq., of Skelton Grange, near Leeds, to Sarah, only daughter of J. Stott, Esq., of Victoria Cottage, Brighouse.

MAJOR—DILLON.—August 12, at the Poultry Chapel, by the Rev. I. Vale Mummery, F.R.A.S., Mr. Samuel Dobell Major, to Miss Mary Ann Dillon, both of Bath.

EDWARDS—FRY.—August 12, at Regent's-park Chapel, by the Rev. W. Landels, assisted by the Rev. F. Edwards, Mr. Alfred Edwards, of Chard, to Elizabeth, daughter of Mr. George Fry, of Lynton.

PASSMORE — LILE.—August 13, at Howe Chapel, Great Torrington, Devon, by the Rev. James Buckpitt, Mr. John Passmore, mason, to Miss Ann Lile, both of Great Torrington.

OATES — SAVILLE.—August 14, at Oxford-place Chapel, Leeds, by the Rev. G. Mather, Joseph Jackson, son of the late Joseph Oates, Esq., of Norris-hill, Liversedge, to Ann, second daughter of Mr. John Saville, of Leeds.

WILLIS—HIGGS.—August 14, at the Independent Chapel, St. Nicholas-street, Ipswich, by the Rev. John Raven, Mr. F. T. Willis, of Islington, to Mary H., daughter of Mr. John Wells Higgs, of Ipswich.

FROBISHER — ROGERSON.—August 14, at the Congregational Church, Barnsley, by the Rev. J. Wood, Mr. George Frobisher, to Miss Emma Rogerson, both of Roystone.

HITCHCOCK—BICKHAM.—August 14, at Union Chapel, Chorlton-upon-Medlock, by the Rev. John C. Paterson, William, only son of the late Wm. Hitchcock, Esq., of London, to Mary Lincolne, eldest daughter of Wm. Bickham, Esq., of Whalley Range, Lancashire.

FRY—PEASE.—August 14, at the Friends' Meeting-house, Darlington, Theodore Fry, Esq., of Tower House, Cotham, near Westbury-on-Tyne, Gloucestershire, to Sophia, daughter of John Pease, Esq., of East Mount, Darlington.

THOMSON — SCHOFIELD.—August 16, at Albion-street Chapel, Ashton-under-Lyne, by the Rev. J. G. Rogers, Mr. James Thomson, brush manufacturer, of that place, to Ellen, eldest daughter of Mr. J. Schofield, of Tame Valley, Dukinfield.

TINDALL — SUTCLIFFE.—Aug. 17, at Ebenezer Chapel, Brotherton, by the Rev. Mr. Ellis, of Pontefract, Mr. Edward Tindall, farmer, of Fairbairn, to Sarah Annie, eldest daughter of Mr. Henry Sutcliffe, of Brotherton.

DEATHS.

JEFFREYS.—August 1, aged fifty-one years, after a protracted illness, borne with Christian resignation, Ann, the beloved wife of the Rev. Thos. Jeffreys, Independent minister, Ebbw-vale, Monmouthshire.

RENNIE.—August 9, in the seventy-ninth year of her age, Susannah, relict of Mr. James Rennie, of Bradford, and sister of the late Robert Milligan, Esq., of Acacia, near Bradford.

VAVASSEUR.—August 10, after very protracted suffering, in the seventieth year of her age, Elizabeth, widow of the late James Vavasseur, Esq., of Newington-place, Kennington.

WATTS.—August 10, at 65, Thornhill-square, Islington, aged forty-eight, Susannah, the beloved wife of Mr. John Watts, and eldest daughter of John Davis, Esq.

GROOM.—August 13, at Harwich, aged sixty-seven, John Turner Groom, Esq., many years one of the Aldermen of that borough, Consul for Hanover, and Vice-Consul for Norway and Sweden.

MACFARLANE.—August 13, at her son's house, Helensburgh, in the faith and hope of a blessed immortality, Mary Ann Stevenson, wife of the late Mr. Malcolm Macfarlane, Glasgow.

MIALL.—August 18, at Leicester, Sophia, second daughter of the Rev. G. R. Miall.

CAMPBELL.—Aug. 18, at Tabernacle-walk, James, youngest son of the Rev. John Campbell, D.D., aged twenty-one years.

GEORGE.—August 18, at Romsey, deeply lamented, after a short illness, Josiah George, Esq., Mayor, aged fifty-four.

Holloway's Pills.—Disorders of the kidneys, known by the deeply-seated pain in the back and scanty secretion of water, can be arrested in their distressing and rapid course by these regulating Pills. Their highly tonic and strengthening properties prevent the impoverishment of the blood and the derangement of circulation characteristic of kidney disease, and often ending in partial or general dropsy. Experience has proved the almost unvaried success obtained when Holloway's Pills are taken in the earlier stages, and the ease they afford when the complaint is more advanced. They relax the hot and parched skin, overcome the attendant costiveness, and induce copious secretions by the kidneys, which are the harbingers of disease departing and health returning.—[Advertisement.]

Markets.

CORN EXCHANGE, London, Monday, Aug. 18.

The supply of English wheat on sale this morning is only small. Arrivals of foreign wheat are good. After the heavy rains of the last two days, both English and foreign of all descriptions were held for an advance, and sold at an advance of fully 1s per qr on last Monday's prices. The flour trade was steady and the turn dearer. Beans and peas were firm, at the rates of Monday last. Barley met a steady demand

and fully maintained previous value. We have large arrivals of oats, and a steady demand, and all good qualities was at the full prices of Monday last. The arrivals of cargoes off the coast for orders has been large, and rule firm; the business doing is at rather higher prices for wheat and Indian corn.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 8½d; household ditto, 6d to 7½d.

BUTCHERS' MEAT, Islington, Monday, Aug. 18.

There was a full average supply of foreign stock on sale in to-day's market, as to number. The beasts were mostly in middling condition; but the quality of the sheep and calves was good. From our own grazing districts, the arrivals of beasts fresh up this morning were only moderate for the time of year. Those from Ireland, however, were good; but from Scotland they were trifling. The demand for prime Scots, crosses, and shorthorns sold freely, owing to the small number on sale, at Thursday's advance in the quotations—the top price being 4s 10d per 8lbs. The demand for all other breeds was dull, at late quotations. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 2,600 shorthorns, &c.; from other parts of England, 400 various breeds; from Scotland, 31 Scots and crosses; and from Ireland, 400 oxen and heifers. With home-fed sheep we were somewhat extensively supplied. All good and prime breeds ruled steady, at the full prices of this day se'nnight. Inferior breeds, however, moved off heavily, at last week's currencies. A few very inferior Downs realised 5s 6d per 8lbs, but the general top figure for mutton was 5s 4d per 8lbs. Prime small lambs commanded a steady inquiry, at an improvement in the quotations viz., from 6s 2d to 6s 4d per 8lbs; otherwise the lamb trade was in a sluggish state on former terms. The show of calves was moderately good. Most breeds were a slow inquiry, at late rates. We have to report a dull sale for pigs, at about late rates.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.		s.	d.
Inf. coarse beasts.	3	4	to	3	6	Prime Southdown	5	2	to	5	4
Second quality .	3	8		3	10	Lambs	5	0		6	4
Prime large oxen.	4	2		4	6	Lge. coarse calves	4	0		4	6
Prime Scots, &c. .	4	8		4	10	Prime small . .	4	8		5	0
Coarse inf. sheep.	3	8		3	10	Large hogs . .	3	8		4	2
Second quality .	4	0		4	6	Neat sm. porkers.	4	4		4	8
Pr. coarse woolled	4	8		5	0						

Suckling calves, 10s to 22s. Quarter-old store pigs, 19s to 29s each.

NEWGATE AND LEADENHALL, Monday, Aug. 18.

The supplies of meat on sale at these markets to-day is to to a fair average extent,. Good and prime beef, mutton, lamb, veal, and pork have ruled steady, at fully previous quotations; otherwise, the trade has ruled inactive, at barely late rates.

Per 8lbs by the carcase.

	s.	d.		s.	d.		s.	d.		s.	d.
Inferior beef . .	2	10	to	3	0	Small pork . .	4	6	to	4	10
Middling ditto .	3	2		3	6	Inf. mutton . .	3	6		3	10
Prime large do. .	3	8		4	0	Middling ditto .	4	0		4	4
Do. small do.. .	4	2		4	4	Prime ditto . .	4	6		4	8
Large pork. . .	3	10		4	4	Veal	3	10		4	8

Lamb, 4s 6d to 5s 4d.

PRODUCE MARKET, Tuesday, Aug. 19.

Tea.—There has been a very limited business transacted in this market for all descriptions, owing to the near approach of the public sales, which are announced to commence on the 21st instant.

Sugar.—The business transacted in this market has been only to a moderate extent. but good and fine qualities of British West India maintain previous rates; inferior descriptions of Foreign, however, are a shade cheaper. In the refined market the operations are not very extensive, but quotations are without change.

Coffee.—The market has experienced a moderately extensive inquiry for good and fine descriptions of Plantation Ceylon, at full quotations.

Rice.—The amount of business recorded for exportation has slightly increased, and, in some instances, enhanced prices have been offered for the better qualities of East India.

Saltpetre.—A moderate amount of business has been done in this market; but the high rates demanded by holders has somewhat retarded operations for both home consumption and for exportation.

PROVISIONS, Monday, August 18.—The arrivals last week from Ireland were 3,704 firkins butter, and 2,071 bales of bacon; and from foreign ports 13,121 casks butter, and 674 bales of bacon. In the Irish butter market there was but a moderate amount of business transacted during the week, higher prices being generally demanded in consequence of advanced rates being paid in the Irish markets, which checked business. A few sales of finest Clonmels, &c., were made at 95s to 96s on board, and a proportion landed. Finest foreign in good demand, and prices are 4s to 6s per cwt dearer. The bacon market ruled dull, and at the close of the week a further decline of 2s per cwt was submitted to, without causing any better feeling, the dealers purchasing sparingly for immediate use.

POTATOES.—Borough and Spitalfields, Monday, August 18.—The supply of home-grown potatoes on sale at these markets, since our last, have some somewhat increased. For nearly all qualities the trade generally has ruled active, and in some instances prices have slightly given way. Kent and Essex Regents 90s to 130s, Shaws 90s to 100s.

WOOL, Monday, August 18.—Since our last report, the public sales of colonial wool have been well attended by buyers, chiefly from the manufacturing districts. All good and fine wools having changed hands steadily at very full prices. The market for English qualities is steady, though not to say brisk, at fully previous rates. The quantity on offer, however, is extensive.

SEEDS, Monday, August 18.—The return of unsettled weather causes more firmness in cloverseed, and holders of red are not disposed to sell. White cloverseed does not attract attention now. New rapeseed is in smaller supply. Canary-seed maintains its value.

FLAX, HEMP, COIR, &c., Saturday, August 16.—Flax continues in good request, and prices have an upward tendency. Hemp is less active: nevertheless clean Russian is worth 36*l* per ton. Jute is in demand, and a further advance of 10s per ton has taken place in its value. Coir goods are firm, at full quotations.

OIL, Monday, August 18.—Linseed oil is in fair demand, at 41s to 41s 3d per cwt on the spot. Rape is firmer, and foreign refined is worth 51s per cwt. Olive, cocoanut, and palm oils are steady, at full currencies; but fish descriptions are a dull inquiry. American spirits of turpentine, 115s; French, 110s; common American rosin 24s per cwt. Stockholm and Archangel tar, owing to a demand for America, has advanced to 31s per cwt.

COALS, Monday, August 18.—Market very heavy, with little doing. Hettons 17s 6d, South Hettons 17s, Lambtons 16s 6d, Edens 15s 9d, Reepins 16s, Tees 16s 9d, Holywell 15s 9d, Tanfield 13s, Hartleys 15s, Harton 15s 3d. Fresh arrivals 107, left from last day 37.—Total, 144.

TALLOW, Monday, August 18.—The business doing in our market to-day continues inactive, and prices have a drooping tendency. P.Y.C. is quoted at 48s 3d to 48s 6d per cwt on the spot, and at 50s for the last three months' delivery. Rough fat is selling at 2s 6d per 8lbs.

THE GENERAL MOURNING ESTABLISHMENT,
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RICHARD NELSON respectfully invites the attention of LADIES requiring MOURNING ATTIRE to the above Establishment. After many years' experience in this exclusive department, he possesses peculiar advantages in the Purchase of Mourning Goods, and is careful in selecting sterling fabrics; his aim being to provide a Superior Class of Apparel at a strictly moderate rate of charge. Experienced Assistants, sent to any distance with Samples or Stock.

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"THE ONLY GOOD SAUCE,"

Is prepared solely by Lea and Perrins.

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The Complete Suit . . .	52	0	63	0 and	85	0
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PROTECTED BY HER MAJESTY'S ROYAL LETTERS PATENT,

an be worked by a child, and will wash as many clothes in a few hours, especially if used with "HARPER TWELVETREES' SOAP POWDER," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented. As a CHURN for making BUTTER it is remarkably effective, and worthy the attention of DAIRY-KEEPERS.

Hundreds of these Machines are now in constant use throughout the kingdom.

Directions for use are forwarded with each Machine; and purchasers may feel assured that attention to the instructions will secure perfect satisfaction

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"Your Washing Machine has been fairly tried in our family, and by its use a month's washing is got through in five hours and a-half, and the clothes are much more thoroughly cleansed than by the old system, which involved the labour and inconvenience of twelve or thirteen hours for three weeks' washing. I trust this invention of yours will produce a domestic reformation through the length and breadth of the land."—April, 1862.

From Commander JAMES STUART, R.N., Stratford, Essex.

"Dear Sir,—Your 'Washing Machine' is quite a success. It accomplishes all it professes to do, and is a great boon to households.—Jan. 27, 1862."

From the Rev. J. MAKEPEACE, Union Chapel, Luton.

"I have to acknowledge the safe arrival of the 'Washing Machine.' It was tried yesterday, and the results are briefly these:—1. The saving of soap is about one-half. 2. Instead of washing every fortnight, we need wash only once in three weeks, thus saving the difference in the woman's wages and the cost of firing, besides ridding us of the nuisance of frequent washings. 3. The linen 'looks beautiful,' having a better colour than by the old process. Moreover, there was no boiling, nor did anything require rubbing, except the feet of stockings.—Jan. 15, 1862."

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"Your Washing Machine answers admirably. It does wonders. I have been able to accomplish a month's wash in three hours. The Machine is even more than you represent it to be. For the last three washes I have done the sheets, pillow-cases, table linen, toilette covers, &c., without previously soaking them and they have been perfectly clean and stainless. I am satisfied that your machine only requires to be known and it will be fully appreciated.—April 28, 1862."

Copy of a letter forwarded to a lady residing near Andover, by a previous purchaser.

"Feb 19, 1862.—Madam,—The 'Washing Machine' advertised by Harper Twelvetrees answers so well that my wife says she 'would on no account part from it.' I had inspected several washing machines of various makers, but did not approve of any of them. The sight of Mr. Twelvetrees' machine convinced me that it was the article that has long been required, and I am perfectly satisfied with the work it accomplishes. The washerwomen are somewhat alarmed at the innovation. You must, therefore, be certain when you try the machine that it gets fair play. This fact alone is a high commendation of the machine—I am, madam, &c., &c.

From JOHN KELLY, Esq., C.E., Roscommon.

"Having used the 'Washing Machine' for several weeks, I am pleased to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient domestic machine"

From Mr. W H. COULTAS, grocer, Minchinhampton.

"I received the 'Washing Machine' safely, and we used it yesterday. It does its work well, and is all you represent it to be.—Jan. 28, 1862."

From Mrs. JACKSON, Warwick Hall, Aspatria.

"I have fairly tested the ability of your 'Washing Machine,' and am glad to find we get through the washing much quicker and easier than by the old plan The laundress at first was certain that no plan could equal her own, but is now a convert to your process.—Feb. 22, 1862."

From Mr. G. GILES, 12, Sidney-place, Commercial-road East, London, E.

"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it has usually cost us.—Feb 28, 1862."

From Mr. F. P HUBBARD, Chemist, Walsall.

"Our washerwoman used the 'Washing Machine' last week We find that the washing is done much more expeditiously and with much less labour, than formerly; also that there is a great saving in time labour, fuel, &c., and that the clothes come out of the wash a much better colour than by the old process.—Feb. 18 1862."

From Mrs. MILLS, Smarden, Kent.

"To-day I have been superintending assisting in the first operations of the 'Washing Machine.' We have succeeded capitally. It does its work well, and so far I pronounce it excellent, and a great acquisition to the list of household utensils. I can testify most satisfactorily as to the saving of time, labour, soap, and fuel. We had a heavy five weeks' wash for five of us, with sheets, table linen, shop aprons, towels, &c. All were put in soak yesterday afternoon, and we commenced washing about eight o'clock this morning, and all was finished by half-past three. I have usually had two women one day, and one woman the second.—Feb 20, 1862."

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No. 1 is very small, and only adapted for Nursery Use, or as a Churn for a small Dairy	1	1	0
No. 2 is a useful size for a small Family's Washing	2	0	0
No. 3, ordinary size for a Family	2	10	0
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FRAMES on which to rock the Machines may be had at 5s. required.

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HARPER TWELVETREES' SOAP POWDER, for Cheap, Easy, and Expeditious Washing.

It supersedes Soap and Soda, and contains neither lime, potash, ammonia, nor any of the injurious ingredients of which numerous imitations and counterfeits are compounded; but it is perfectly harmless to the hands, as well as to the most delicate fabric. Instead of impoverishing the material, like the destructive articles which are attempted to be palmed off as imitations, HARPER TWELVETREES' Soap Powder STRENGTHENS and IMPROVES the FABRIC, as may be proved by examination under the lens of a microscope. Sold 1s. 1d. Packets everywhere.

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BRIGGS' AUSTRALIAN SATIN-GLAZE STARCH

Its valuable and economical properties recommend it as the really Perfect Starch. One Pound is equal to nearly Two Pounds of any other, and, as the iron cannot possibly stick, every description of fine work can be ironed without fear of tearing.

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Two Dozen Full-Size Table Knives, Ivory Handles	2 4 0	3 6 0	4 12 0
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Complete Service	4 14 6	6 18 6	9 16 6

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